CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO. 46.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 17, 1849. WHOLE NO. 1475.

CHRISTIAN REGISTER.
PUBLISHED BY
DAVID REED,
AT NO. 22 SCHOOL STREET.

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MRS. SARAH HAYWARD.

We have been permitted to publish the following extract from the sermon delivered by the Rev. Dr. Young, on the Sunday after the death of the late Madam Hayward, widow of Lemuel Hayward, M. D. who died in this city on the seventh of October, at the age of eighty-one.

"Such, my friends, I believe, was the spirit that animated the breast and controlled the life of a venerable member of this congregation, the oldest communicant in our church, who, whilst the bells were ringing for the morning service on the last Lord's day, passed to the higher worship above, and whose mortal remains have since been followed to their last resting place by the sincere regrets of many mourners. Her modest and retiring spirit, I am aware would shrink from any mention of her name or virtues in this public audience. Yet, as her pastor, favored with her friendship, and being observant of her purity and worth. I feel it to be due to the memory of this excellent woman, and due to the religion under whose silent influences her character was formed, to speak of her, briefly but frankly, in this place, where for more than sixty years she had been a constant worshipper, where she had offered her children in baptism, and where for more than fifty years she had communed at the table of her Redeemer.

Those who best knew the late Madam Hayward will bear me witness, that the prominent and distinguishing feature of her character, that which controlled and qualified all the rest, was an entire and constant *disinterestedness*. Never have I seen this lovely virtue more beautifully and completely exemplified than in her. When her nature was formed, self-love seems to have been left out of the composition. Forgetful, careless of herself, she lived only that she might make others happy. Beginning at home, where all the duties of social life commence, she studied, with an untiring assiduity, to promote the comfort and enjoyment of every member of her numerous family, in its various branches and connexions, down even to the fourth generation.—She gathered them all under her wing, and overshadowed them with her love. Her house was like a patriarch's tent, or the gathering place of a tribe. It was long the seat of a generous but quiet and unostentatious hospitality, where there was nothing for display, but every thing for the comfort of her guests. Under her presiding spirit it was the abode of good-will, of candor, and of liberal and generous feelings. Her doors were open for her friends to enter at all times, and they were sure to be received with a cheerful welcome and a benignant smile.

But though her charity began at home, it did not stop and end there. Her benevolent spirit wandered abroad, and embraced within its wide range all whom she could, in any way aid or bless. She loved to remember the forgotten, and attend to the neglected, and visit the forsaken.—Kindness of disposition was the secret but active law of her moral being. It was written on her placid brow. It was traced in every line and feature of her benignant countenance. It breathed in the soft tones of her voice, and was visible in the gentleness of her manners, and the suavity of her deportment. Her kind words and deeds were the promptings of a good heart, and every act of charity and every office of love was doubly enhanced by the tenderness and sympathy with which it was accompanied. This it was that endeared her so much to those in humble life—to those who had seen better days—the dependents and pensioners upon her bounty. Many a poor widow, many a lonely female, will miss her kind attention and her substantial charity, and will weep in secret over the loss of their friend and benefactor.

But there was another Christian grace, by which she was hardly less distinguished—I mean her *humility*. You never heard her speak of herself or of her doings, and it was apparent that she thought nothing of her virtues and good deeds. Disliking every thing like ostentation and display, she was meek and retiring, always "esteeming others better than herself." To adopt the language of another, "Like a fair taper when she shined to all the room, yet round about her own station she cast a shadow and a cloud, and she shined to every body but herself. But the perfectness of her excellent parts could not be hid; and all her humility and arts of concealment only made her virtues more amiable and illustrious."

Her humility was the peculiar and crowning ornament of her religious character. Religion was with her a sentiment and an obligation, rather than a profession. She was too humble to talk much about it, and manifested it in her life and character, rather than in her speech and demeanor. "I have seen," says Jeremy Taylor, "a female religion that dwelt wholly upon the face and tongue; that, like a wanton and an undressed tree, spends all its juice in suckers and irregular branches, in leaves and gum; and after all such goodly outsides, you should never eat an apple, or be delighted with the beauties or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution. It took root downward in humility, and brought forth fruit upward in the substantial graces of a Christian—in charity and goodness, in benevolence and modesty, in fair friendship and sweetness of society. It dwelt upon her spirit, and was incorporated with the periodical work of every day. She did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, the pleasure of God, and the salvation of souls. She had not very much of the forms and outsides of godliness; but she was hugely careful for the power of it, for the moral, essential, and useful part—such which would make her not seem to be religions."

The remaining quality by which our venerated friend was distinguished, was a singular *purity* of heart and life. Every one who enjoyed the privilege of knowing her will unite with me in the belief that no unworthy thought, no unholy feeling, ever stained the sanctity of her soul.—She always appeared to me as one who might have unveiled her heart, and safely submitted it to the inspection of the world. There was a simplicity and sincerity in her whole deportment and conversation which corresponded to and evinced her inward integrity. The stranger admitted to her presence, instantly discerned her moral purity and worth—whilst the man of commanding intellect and large acquirements delighted in her society, and by his veneration and esteem paid a willing homage to the supremacy of simple goodness.

She had been blessed by God, in an eminent degree, with property, and with the good things of this life. Her lot was indeed, a singularly favored and happy one—one of the happiest I have ever witnessed—tranquil and peaceful, and interrupted only by the sad rupture of those domestic ties, to which all alike are subject. It should be added, that she had a heart to appreciate her blessings, and was fully sensible of her privileges, and of her corresponding duties. Her large means of usefulness she held and used as a sacred trust, regarding herself as the steward and almoner of God, "ready to distribute, willing to communicate." She proved, by her life, that temporal prosperity need not harden the heart, nor make it selfish and worldly; and that the full enjoyment of life's blessings is not incompatible with high moral and spiritual excellence.

Such, my friends were the prominent and distinguishing qualities of this excellent woman—*purity, humility, disinterestedness*. They were qualities which she manifested at all times, from her youth to the period of her dissolution. Consistency, equanimity, marked her whole course. The peculiar virtues of her life attended her through her sickness, and smoothed the pathway of her death. Her patience, and her resignation to the will of her Heavenly Father were but other forms in which her humility and disinterestedness were manifested. She died, as she had lived, a meek and humble Christian; and her departure was as calm and tranquil as her whole life had been.

"She lived not to herself; she died not to herself." Her departure has caused a vacancy in the hearts of her family and her friends, which God alone can fill. Yet they have reason to be thankful that her valuable life was spared unto them so long; and they have the cheering and consolatory thought that a spirit so pure, humble, and disinterested has been translated to a more congenial sphere. She is now a part of the everlasting treasure laid up for them in the spiritual world.

In leaving behind her such a character, she has bequeathed to them the richest legacy. She has shown, by her example, to what a high degree of moral and spiritual excellence our nature is capable of attaining. She has proved that the virtues and holy character which Christianity requires us to form, is not an imaginary nor an impracticable thing. And, my friends, we all have need of such instances of purity and goodness, to instruct, to encourage, and to animate us in our duty. We should bless God for affording us an opportunity of witnessing such manifestations of the power of religious principles and the loveliness of Christian virtue.

VISITS BY THE WAYSIDE.

We suspect that we only utter the thought of a multitude, when we say that Sunday is a dull day. Is not one reason for this, that they have no place by which to spend its hours? Are we told that this is true of every day;—that very few persons lay a plan by which to employ themselves? Still, they have a calling, some pursuit to which their thoughts turn with each morning's light. The merchant goes to his counting room, the mechanic to his shop, the housewife to er domestic cares; and the thoughts are fully occupied until the season of rest. But Sunday comes, and the hum of busy life ceases. Two or three hours are spent in Church, and the remainder of the day hangs, shall we say it? a dead weight upon the hands. They leave it to accident to decide, what they shall do, or whether they shall do anything.

Have we one such reader? We would gladly furnish him or her occupation for an hour.—Shall we make a visit? Let us walk out in this bright autumn sunlight, and feel this clear breeze. Possibly the streets are so narrow that we shall miss the cheerful rays of the sun.—Well, then, we must carry our own sunbeams with us.

Let us enter this low, dingy looking house and this darkened room. There is nothing of the poetry of sickness here. If we were to raise that curtain, we should only see, at the distance of ten feet, a dull, brick wall. There is no boquet of rich flowers upon the table, and that lowly couch is *not* a bed of ease. Our invalid is a severe sufferer, and has been such at short intervals for many months. Her disease confines her closely to her home. She would gladly go to the house of God, but it will not be permitted her to do so until she enters that temple not made with hands, eternal in the heavens.

Notwithstanding many holy thoughts which came to her, Sunday brings its weary hours.—There is, then, even less than usual around her to withdraw her thoughts from herself. It is good for her to see a cheerful face. She does not desire, it may be, words of world wisdom;—but her soul thirsts for words of kindness and love. Here one may easily do a good deed which will not soon be forgotten.

Now let us turn into this narrow room. Our friend here will not make a large demand upon our sympathy by his sufferings. His disease is of a chronic nature, and confines him perpetually to his room; yet he does not suffer severe pain. He will give us a most cordial welcome, and be glad to hear of any good word or work going forward in the world. The circle of his acquaintance is small, and it is pleasant now and then to hear the sound of the human voice. It will not be amiss to take with us some good book to lend the old man, for reading is both his chief employment and amusement.

But you, my young friend, reside in the country. Ah! then it will be pleasanter walking amidst the broad fields than in the narrow streets of the city. Here we can see the sun shine, and feel its warmth. We will turn our steps towards that little brown house on the outskirts of the village. On our way we will stop at this house for a moment. It does not look very inviting. The broken glass and unhinged gate show that thrift does *not* reside here. The occupant "took the pledge" last night, and will need a cheering word today. He has a rough road before him, and has not yet taken the most difficult step. Has he any employment? Hunger, cold and idleness will not strengthen him to resist temptation. Can you not invite the children to attend school? The *district school* or the *devil's school* is for them the only alternative. He shows himself a most skilful, devoted teacher of such pupils. If we could persuade our neighbor here to attend Church it would help him much. The sooner his good resolution is connected with every pure and reverent thought the firmer his purpose will become.

Now we have reached our destination. In this dwelling lives an aged widow who has survived husband and children, brothers and sisters and is now *alone* in the world. Pleasant as the day is she is too infirm to attend Church. She will be glad to hear the fresh tones of youth once more in her home. She will feel better for an opportunity of speaking of the loved who are gone; and we shall be made better as we listen to the utterance of her fervent gratitude to God for the blessings which He has bestowed upon her.

Then, as the sun sets, we will turn toward our homes with more cheerful, contented hearts.

Reader—He who made the lame to walk, and the blind to see, will not frown upon such *Sabbath visits* as these.

The Nov. No. of the "Monthly Religious Magazine,"—besides other interesting matter, and especially an admirably condensed account of the Portland Convention,—contains an excellent sermon of Rev. Dr. Thompson, of Salem, entitled, "Tribute to the memory of Rev. Henry Colman." It is the most complete and important memorial of this man of York we have seen in print, and several copies have been struck off in a separate pamphlet. The following are extracts:

"The Rev. Henry Colman was born in Boston, September 12, 1785. He was graduated at Dartmouth College in class of 1805. On leaving college, where he was known as a religious youth, he devoted himself to the study of theology under the direction of the late venerated and beloved Doctor Pierce of Brookline; and after completing his preparation was ordained June 17, 1807,—being then but twenty-two years of age—as the minister of a Congregational parish newly formed in Hingham. Here began the labors of his life. His parishioners regarded him with pride and affection. With a fidelity and industry which few have equalled, he devoted himself to the details of his cailing, and to the general improvement of the community in which his lot was cast. He made the religious instruction of the young a matter of special attention; and before Sunday schools had been established in our churches generally, he was doing the work of that institution in his parish. His preaching was attractive to the cultivated, and made a strong impression on all who heard it. His reputation grew rapidly. He soon became favorably known in the principal Liberal pulpits of the country. He was regarded as a man of vigorous mind and of great independence in the formation and expression of his religious opinions. This gave him a decided position in the controversy between the Exclusive and Liberal Congregationalists which arose about that time, and secured to him the special respect and esteem of those who, having settled convictions on the subjects in discussion, loved to see them avowed with frankness and maintained with ability. His pen was never idle. Besides the preparation of sermons in the regular course of his duty, the number of occasional discourses and orations delivered and published by him was unusually large, and his contributions to various journals, secular and religious, were frequent and valuable. His ministry was not wholly free from trials;—whose has ever been? Although his parish was liberal to him to the extent of its ability, he felt obliged to supply a deficiency in his support by the emoluments of a school. But the duties of two such callings were found to be very laborious, and to some extent incompatible; and therefore, after long and painful deliberation, on the seventeenth of March, 1820, he resigned his charge and removed to Boston. There he remained a number of years, engaged as a teacher, and preaching, as opportunity offered, in the pulpits of the town and its vicinity. The testimonials he received from his church and society on the occasion of his leaving them were most honorable both to him and to them.

A short time before the close of his ministry in Hingham, Mr. Colman received an earnest invitation from the North Church in Salem to remove to this place and become its Pastor. The inducements held out to him by one of the largest and most respectable parishes in New England were in a high degree tempting, and he was strongly inclined to yield to them; but the advice of friends on whose judgment he relied, the prevailed against his own feelings in case, and he declined the offer. Subsequently he received overtures from churches in Philadelphia and Baltimore to settle with them; and to these he also gave a negative answer. In the year 1820 he published a volume of sermons which had a wide circulation in this country and were reprinted in England. These sermons are marked by a clearness of views, directness of moral application, and fervor of devotional sentiment—as well as by a felicity of style—which rendered them at the time a valuable contribution to our religious literature, and make them still profitable for doctrine, for reproof, for correction, for instruction in righteousness, and a worthy memorial of their author's love of truth and fidelity as a preacher.

Mr. Colman had now attained to an honorable celebrity in the Christian pulpit; and his manners and conversation gave him great facility of access to persons of consideration and influence, whilst his simple habits of living, the ease with which he could adapt himself to any condition in which his fellow-men were found, his great respect for the virtues of humble life, and the sympathies of his benevolent nature, opened to him freely the doors and the hearts of those who might have regarded his acquaintance and friendship as a personal distinction. Not wholly contented without a parish, and in a vocation which did not afford the best scope for his varied gifts, only four or five years had elapsed before he was willing to be re-settled in the ministry. Opportunity was not long wanting. It occurred, in the providence of God, that two of the Liberal churches in this place,—the North having been already supplied,—were in want of pastors, and by each of them Mr. Colman's services were sought. In both he had many earnest friends.—From one,—the East church,—now and for a long time honored in the charge of Rev. Dr. Flint,—he received a call to settle. In the other,—the First church,—while many were so strongly interested in him that they could not consent to let him go away, others took decided ground against him. As he was no indifferent person himself, they who esteemed him gave him their whole heart, while those who opposed him wasted no compliments in making him acquainted with their feelings. It is not necessary, nor would it be proper for me to review the grounds of that opposition and expose the details of a controversy which, though sharp at the time, I am happy to believe has left no sting behind. His friends in the church,—never man had truer or warmer!—could not tolerate indifference to him, much less brook decided hostility; and they would be satisfied with no other. He was their man and the only man for them.—Their esteem for him was unbounded and their determination to secure him inflexible. They could not—they would not—be put off with a negative from the parish or from him. If they could not have him in the First church, they were rich enough and willing enough, to erect a house of their own; and they had no doubt, that if he would consent to be their minister, a large congregation would soon gather around him and fill it. This course was finally adopted. The sacred edifice in which we now worship was built: and on the sixteenth of February, 1825, Mr. Colman was installed, by one of the largest and most respectable ecclesiastical councils ever convened in Massachusetts, as Pastor of the 'Independent Congregational Church in Barton Square.'"

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"And now we are to behold our friend in another field of usefulness,—different but not wholly untried by him,—as active, busy, enterprising, laborious, as though he had known no other and his character and happiness depended on his success. He is a Massachusetts farmer. Having from his youth had a decided taste for such pursuits, and indulged it not a little while a resident here, he now gave his chief attention to agriculture,—practical and scientific. For several years he cultivated an extensive and fertile farm on the beautiful banks of the Connecticut—working with his own hands, unsparing of his strength, and with a diligence that counted not the hours. His example attracted attention. His communications to the agricultural journals of the country increased his reputation; and when the legislature of our Commonwealth passed a bill establishing an Agricultural Commission, the careful sagacity of Governor Everett, confirmed by the general voice of the people, immediately selected him for that trust; and he entered at once upon his duties. The labor performed by him in this service was immense. By numerous public addresses, by an extensive correspondence, by personal visits in every county and almost every town,—investigating the resources and capabilities of the State,—by distant journeys to obtain information, and by a series of elaborate Reports, he spared no pains to accomplish the important objects of the Commission. And he succeeded. Even if his accuracy were justly questioned in some cases, and the information contained in his Reports were of less value than it is, still it would be true that he succeeded; for he awakened a new interest in that branch of industry; impressed on the public mind a sense of its dignity as well as of its healthful pleasures; created a thirst for knowledge relating to it; excited inquiry concerning its rewards; and diffused throughout our agricultural classes a love of improvement generally, of which they will not soon forget, nor be reluctant to acknowledge, the origin. *That* is success,—great, praiseworthy success. Nay, I know not how he could have done more or better; and I believe the good effects of his exertions are now manifest, and will forever remain, in the improved and improving agriculture of this country.

"But Mr. Coleman was not content with such investigations as he could make at home,—in our own land. He knew from books something of European agriculture, but he wished to see and study it on the spot, and to bring the fruits of his observation and enquiry as an offering to his own country. With an energy that overcame all difficulties he made arrangements for this end.—Some thought him chimmerical, but he was confident and enthusiastic. He had formed a grand design, and God would help him accomplish it. Accordingly, in the autumn of 1842 he embarked for England; and in Great Britain and on the continent passed nearly six years in fulfilment of his plans. These were six years of toil diversified by the highest intellectual and social enjoyment. Mr. Colman was everywhere received with courtesy and attention. Proprietor and tenant were equally ready to lend him their aid.—Noblemen honored him as their guest, and an untitled nobility welcomed him to less splendid but not less virtuous and happy homes. He accepted the hospitality of bishops and enjoyed the friendship of dissenting brethren. In all classes he made friends,—many and valuable,—whose kindness and assistance were limited only by his capacity to receive them. The results, as far as agriculture is concerned, are embodied in two large octavo volumes, containing a great amount and variety of useful information, written with such vivacity and beauty as to render fascinating even a dull subject. Besides these volumes, he collected a great mass of materials relating to the condition of society in the several countries he visited, which, had his life been spared, he would have digested into works for publication. These materials, alas! will not now be arranged and embellished by that hand which knew so well how to adorn whatever it touched, but they will remain, nevertheless, a proof to his friends of the wonderful powers of observation, the adventurous curiosity, the unsurpassed industry, and the fruitful benevolence, of him who gathered them. And they will also show, that to whatever degree he indulged his taste for cultivated society and the refined pleasures which opportunity threw in his way abroad, he never lost sight of the great public end to which his talents and life were devoted.

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"And now, my hearers, how shall I describe the man the story of whose life has been thus hastily and imperfectly related? No portrait, as have before intimated, though drawn by the most skilful hand, could satisfy those to whom he was nearest. Let me simply present him to you as he stands before my own eye, without idealizing the traits, or borrowing from fancy graces with which to adorn him. Mr. Colman's personal appearance was unusually commanding. His tall and well-proportioned figure, his full dark eye, his intellectual brow, marked him as more than an ordinary man. His manners were simple and pleasing and his smile was beautiful.—To a fine presence were added corresponding powers of mind. His mind was active, brilliant in its conceptions, versatile in its adaptations, discriminating, free in its operations, fluent, but it has been thought not of sufficient concentration and caution to be profoundly philosophical. He observed with minuteness, thought with rapidity, and wrote with ease and elegance. He was not an orator, but was often eloquent. The mellow tones of his voice; his simplicity; his sincerity and directness; his quick perception of the beautiful, the sublime, the wonderful, in nature; his lively sensibility to the goodness of God,—these made him eloquent. He was also a man,—though not without faults of temper,—of extraordinary kindness of heart. He won affection by bestowing it. His benevolence was perhaps less a principle than a sentiment. It was impulsive, gushing, sensitive even to tears, and never-failing in the presence of want and misery. He was never more happy than when doing an act of friendship though it might be in behalf of an entire stranger; and he performed no duty more willingly than that of relieving and comforting the distressed. There was nothing of the priest or the Levite in its nature, but much of the good Samaritan. Connected with his benevolence, as a branch with its trunk, was a most *forgiving* spirit. His circumstances and temperament brought him, in the course of his life, into occasional collisions with other men; but he cherished no resentments, and endeavored, according to apostolic precept, to render good for evil and blessing for cursing. If he was ambitious, his ambition had in it no taint of envy. If he loved the approbation and friendship of the elevated in station, he never sought them at the expense of honor and justice, and never failed to make himself equally interested in those who moved in other spheres. If he was the companion of the rich, he was the unassuming and pitying consoler of the indigent. If his natural feelings gravitated towards a high centre, they shed on the humblest walks benign influences. If he was restless, and fond of experiment, and unstable of purpose,—as some may believe,—in every change he made, besides his personal benefit, he always contemplated some public good. If he was sometimes hasty in work or action, it was his greatest grief to have given another pain, and his first care to atone for it. If he was ever so unguarded as to disturb a Christian bosom by the freedom of his remarks on some subjects commonly held sacred, he was not long in letting it be seen that religion, in its essential doctrines and principles, was the joy of his heart and the life of his soul. In one of his published letters he has given a view of himself which all who knew him intimately will pronounce to be just. 'I can only say,' he writes, 'that in my active though humble efforts my motives have never been sordid, nor any views selfish, nor any aims to the loss, or discomfiture, or prejudice of any human being; that I never sought with any an unkind competition; never regarded any man's honest success with the slightest envy or regret; and though I may have felt an undue love of approbation, and been perhaps too sensitive to the opinions of others, yet the unanimous approbation of the world if I could command it is of no moment compared with the consciousness of having pursued worthy ends by honest means; of never having resented an injury and never inflicted one upon the person or character of any human being; and of having, in my public works, sought objects wholly of practical good, which, if they have not been splendid and ambitious, have, at least, the merit of being innocent and useful.'"

HIGH AND DRY.

There is a beautiful, simple circumstance that occurred in the translation of the Manx Bible, three hundred copies of which, as I learned from the report, have been forwarded to my native isle, and for which I offer my thanks to the British and Foreign Bible Society. My lord, there is a beautiful circumstance connected with the history of the translation of that Bible. There was but a single copy of the translation completed, which was committed to Dr. Kelly to convey to Whitehaven, that he might get it printed there. He took his passage in a little sloop. It so happened that the sloop got on a sunken rock, near the mouth of Whitehaven harbor, and there went to pieces. Dr. Kelley, regardless of his life in comparison with the precious trust committee to him, held it up in parchment, took it in his hands, and on a portion of the wreck he floated till he reached a higher portion of the sunken rock, where he was just above water; there he held his precious trust in his hand, regardless of life itself, if he might but rescue it from destruction. The waters rose higher and higher, and it was more than an hour before the boat could reach him. He was well nigh fainting from exhaustion; but his hand, rigid and clenched, was still held up above the waters, and neither peril of life, nor force of weariness, would lead him to relinquish his grasp: and he carried it safely to the shore, and it was printed. When good Bishop Hilsley got that first copy he pressed it to his heart, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The following Sunday he preached upon death, and on Monday he calmly feel asleep, for his work was done. My lord, the use I would make of this touching fact in reference to the Bible, is, so let us do spiritually as he did physically. Let us hold up God's blessed book above the swelling waters of innovation, infidelity, Romanism, anarchy, and convulsions of whatever kind. Let us hold up the Bible. It will hold us up; it will float us through life's waters, and land us in the haven of eternal blessedness. [Rev. Hugh Stowell, at the Anniversary of the British and Foreign Bible Society.

THE LETTER AND THE SPIRIT.

At the present day, when every branch of research, scientific, æsthetic, and theological, is remounting upwards to the sphere of first principles and primary causes, it were fairly to have been expected of one who claims to have opened new views of the genius of the sacred tropes and figures, that he should have aimed to cast some light upon that interior ground-work in the human mind upon which the true canons of exegesis necessarily build themselves. It is only by gaining somewhat of a clear insight into the relation between the moral and mental constitution of man and the principles which govern the structure of the Divine Word that we can obtain an adequate clew to guide us in threading the labyrinth of its mysteries.

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A statement, in the briefest compass, of what we regard as the central and fundamental doctrine on the subject before us would perhaps embody itself in the proposition, that *man has a spiritual nature to which a spiritual sense is adapted.*—There is evidently in every human being the potentiality of the opening of an interior faculty by which he becomes conversant with that class of subjects denominated *spiritual*, and having relation to the Lord, to his kingdom, to the life after death, to regeneration, and to the Holy Scriptures. This is in fact the grand distinction between the natural and the spiritual man. The one has a perception of these spiritual truths which the other has not—truths entirely removed beyond the sphere of the natural and the sensual, which constitute the more congenial element of the unrenewed or natural mind. Such an one consequently not only has new views of truth, but he exercises a new class of affections, and, in a word, lives a new life; and as all life is supported by appropriate nourishment, he necessarily hungers and thirsts for that species of sustenance which is suited to the newly developed appetencies of his soul. This sustenance is treasured up in the written Word, as grain is treasured up in the garner. It is not found simply in the sense of the letter. A new-born instinct prompts him to penetrate beyond the letter to the spirit. Having now a spiritual principle awakened within him, he extracts from the Word a spiritual sense, for in this he finds the nutriment of his life.—Under the promptings of this higher impulse, such an one in uttering, for instance, the petition in the Lord's prayor, "Give us this day our daily bread," does not limit his ideas to the thought of the natural bread by which the body is supported, but advances onward and inward to the idea of that spiritual food by which the soul is nourished to eternal life; according to the divine declaration that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Consequently the words convey to him a spiritual sense superadded to the sense of the letter.

The matter may receive a familiar illustration. It is well known that the caterpillar, grovelling on the earth, has enwrapped within it an embryo butterfly which is finally to be developed out of it, and, when developed, is to enter upon another mode of life, and to be sustained by another medium than that of its parent worm. It is thenceforth to live in the air instead of creeping on the ground, and is to draw its nourishment from new sources. The caterpillar may stand as the emblem of the natural, and the butterfly of the spiritual man. Suppose, now, that the butterfly life should begin to be quickened *in* the caterpillar body, and there to put forth its new instincts, it is not clear that it would crave something for its sustenance more sublimated and ethereal than the gross food of the worm! But situated as it is—enfolded within the caterpillar form—it can only receive the nutriment of its life through the medium of the reptile organization. Yet, upon this, in the crude state in which it enters the body of its parent, it cannot live. The raw material must be, by some process, elaborated and refined, in order to be adapted to the sustentation of the delicate life within. By and by, when developed and detatched from its present tenement, it will seek its food itself from such sources as will yield it; but until the period of its elimination arrives it must subsist upon elements received through another medium, and adapted by a mysterious *chylopoietic* process to its wants.

The application of this is easy. By the divine influence operating on the soul, in conjunction with man's action in putting away evil, the internal spiritual nature is quickened into incipient vitality, and begins to crave the appropriate food upon which it must live when separated from its present fleshy integument, like the butterfly from the caterpillar. The natural man, answering to the creeping worm, receives the grosser literal sense. The spiritual man, within the natural, extracts his needful pabulum out of a sense interior to that of the letter, but it is a sense of which the letter is the receptacle or continent. The letter must have the finer element essentially included in the grosser, and this interior element is the spiritual sense. That there is such a spiritual sense within the letter of the divine Word is just as certain as that there is a spiritual nature in man. The one is the necessary correlate of the other.

It is obvious, from the vein of the above remarks, that man, considered in reference to the spiritual department of his being, is in close relation with the inhabitants of the spiritual world; that he is, in this respect, abiding under substantially the same conditions and laws; and consequently, that any reliable light which might be thrown upon the state of spirits disembodied, would naturally reflect itself upon the conditions of the spirits sojourning in flesh; just as the more we know of the butterfly *as* a butterfly, when released from its rudimental germ *within* the primitive organism. [New Church Repository.

MR. WEBSTER'S SECOND SPEECH AT THE NEW HAMPSHIRE FESTIVAL.

The regular toasts have now gone through—I have occupied this chair as long as it seemed to be convenient, and with a few parting words I now propose to resign it to another.

Gentlemen, departing from the character of particular States, leaving for the present and as last, the agreeable thoughts that have entertained us, of our own homes and our own origin, it seems to me before we part, not improper that we should call to our attention to the marked character of the age in which we live, and the great part that in the dispensations of divine Providence we are called upon to act in it.

We are in the age of progress. That progress is towards self-government by the enlightened portion of the community every where. And a great question is, how this impulse is to be carried on, without being carried to excess—how popular government can be established without running into licentiousness. That is the great question, and we have seen how difficult it is by those not taught in the school of experience to establish that government.

It is a common sentiment distributed by those who would revolutionize Europe, that to be free you have only to *will* it. That is a fallacy.—There must be prudence and a balancing of departments, and there must be persons who will teach the science of government; and there are but few, except in this country, who can teach that science. ["Hear, hear."] And we have arrived at this ability by an experience of a hundred years. And how has it come! Why, we are an off-shoot of the British Constitution. We came here and established this government by a great popular principle, and that is by *Representative power*, and our people have been accustomed to this for two hundred years.

To abide by the voice of the Representatives fairly chosen—by the edicts of those who make the Legislative enactments, has been our policy. And from the first settlement of the colony at Plymouth, through all our subsequent history, we have adhered to this principle. We threw off the power of the king. We also rejected the power of the Parliament. That was John Adams' doctrine. And that is the reason why the Parliament was not alluded to in the Declaration of Independence. The Colonies acknowledged the power of the Crown, but never acknowledged the authority of the Parliament, they disdained to give any reason for throwing off the power of Parliament.

When the Revolution severed us from the mother country, then we had nothing to do but to go on with our elections, supplying the Governors not appointed by the Crown by our own election, as to go on as at first; and that it was which enabled the Colonies of Conn. and R. I. down to a very late period, to continue their ancient Constitutions.

But where else could this be done! Could you go to the colonies of S. America to find any thing like a Representative Government!

If you look any where beside at France on the Continent of Europe, can you find any thing that bears the aspect of a Representative Government! There is nothing.

It is very difficult to establish a free Conservative Government for the equal advancement of all the interests of Society. What has Italy done—what have they done, who live on the spot where Cicero and Justinian lived! They have not the power of self-government which a common town meeting possesses. [Applause.]

Now I say, that those persons who have gone from our town meetings to dig gold in California are more fit to make a Republican Government than any body of men in Germany, be cause they have learned this one great lesson, that there is no security without law, and that under the circumstances in which they are placed, where there is no military authority to cut their throats, and there is no will but the will of the majority—that therefore if they remain they must submit to that will.

It is the prevalence of this general sentiment of obedience to law—that they must have representatives, and that if they be fairly chosen, their edicts must stand for law. And where they have our habits you will find that they will establish Government upon the foundation of a free basis, and nothing else will.

Now I think, gentlemen, that while we prescribe no forms—while we dictate to nobody, our mission is to show that a constitutional, representative, conservative government, founded on the freest possible principles, can do—*can* do, for the advancement of general morals and for the advancement of the general prosperity, as much as any other government can.

Gentlemen, two things are to be guarded.—One great truth is, that men in a conservative age are capable of self-government—that the enjoyment of equal rights is a practicable thing, and that freedom is not a dangerous thing for a body politic. And the other is, that freedom from restraint is not FREEDOM—that licentiousness—the discharge from moral duties and that general scramble which leads the idle and the extravagant to hope for a time when they may put their hands into their neighbors' pockets—call it what you please—it is tyranny. It is no matter whether the emperor of Turkey robs his subject of his property—or whether under the notion of equal rights, the property earned by another shall be taken from him by a majority. I would not choose the latter. On the contrary, give me Turkey, for I would prefer one despot to ten thousand. Who would labor if there were not a security that what he earned would be his own for his own enjoyment, for the education of his children, for the support of his age and the gratification of all his reasonable desires!

Gentlemen, the events of the past year are many, they seem to result from an indefinite purpose of those who wish to ameliorate the condition of things in Europe. They had no distant ideas. There may be incidental benefits arising from it. These wars may somewhat assuage the imperial sway of despots. They may serve to convince those who hold despotic power that they may shake their own thrones if they do not yield something popular demands. In that sense some good may come of it.

Then, gentlemen, there is another aspect.—We have all had our sympathies much enlisted in the Hungarian effort for liberty. We have all wept at its failure. We thought we saw a more rational hope of establishing independence in Hungary than at any other part of Europe where the question has been in agitation within the last twelve months: But despotic power from abroad intervened to suppress it.

And, gentlemen, what will come of it I do not know. For my part, at this moment I feel more indignant at recent events connected with Hungary than at all those which passed in her struggle for liberty. [Tremendous cheering.] I see that the Emperor of Russia demands of Turkey that the noble Kossuth and his companious shall be given up. [Shame! shame!!] And I see that this demand is made in derision of the established law of nations. Gentlemen, there is something on earth greater than arbitrary or despotic power. The lightning has its power, and the whirlwind has its power, and the earthquake has its power. But there is something among men more capable of shaking despotic power than lightning, whirlwind, or earthquake. [Overpowering outburst of applause]—that is the threatening indignation of the whole civilized world. [Renewed cheers.] Gentlemen, the Emperor of Russia holds himself to be bound by the law of nations, from the fact that he treats with nations—that he forms alliances, he professes in fact to live in a civilized age and to govern an enlightened nation. I say that if under these circumstances he shall perpetrate so great a violation of natural law, as to seize these Hungarians and to execute them, he will stand as a criminal and malefactor in the view of the law.—[Loud huzzas continued for several minutes.]—The whole world will be the tribunal to try him, and he must appear before it and hold up his hand and plead and abide its judgment. [Reiterated cheers.]

The Emperor of Russia is the supreme lawgiver in his own county, and for aught I know, the executor of it also. But, thanks be to God, he is not the supreme law-giver or executor of the national law, and every offence against that is an offence against the rights of the civilized world, [hear! hear!!] and if he breaks that law in the case of Turkey, or in any other case, the whole world has a right to call him out and to demand his punishment. [Right!]

Our rights as a nation are held under the sanction of national law—a law which becomes more important from day to day—a law which none who profess to agree to it, are at liberty to violate. Nor let him imagine, nor let any one imagine, that mere force can subdue the general sentiment of mankind. It is much more likely to extend that sentiment and to destroy that power which he most desires to establish and secure.

Gentlemen, the bones of poor John Wickliffe were dug out of his grave seventy years after his death, and burnt, for his heresy, and his ashes were thrown upon a river in Warwickshire.—Some prophet of that day said:

> "The Avon to the Severn runs,
> The Severn to the Sea,
> And Wickliffe's dust shall spread abroad,
> Wide as the waters be."

Gentlemen, if the blood of Kossuth is taken by an absolute, unqualified, unjustifiable violation of national law, what will it appease—what will it pacify! It will mingle with the earth—it will mix with the waters of the ocean—the whole civilized world will snuff it in the air, and it will return with awful retribution on the heads of those violators of national law and universal justice. [Great enthusiasm.] I cannot say when, or in what form; but depend upon it, that if such an act take place, the thrones and principalities and powers must look out for the consequences. [Overpowering applause.]

And now, Gentlemen, let us do our part—let us understand the position in which we stand as the great republic of the world at the most interesting era of the world. Let us consider the mission and the destiny which Providence seems to have designed us for, and let us so take care of our own conduct, that with irreproachable hands and with hearts void of offence we may stand up whenever and wherever called upon, and with a voice not to be disregarded, say this shall not be done—at least not without our protest. [Mr. Webster's speech was received with much more than the common exhibition of approbation, and at its close three times three cheers were called for by Mr. Abbott, and responded to heartily and unanimously.]

Mr. Webster then retired, amidst the cheers of the assembly, the whole company standing while he left the hall. [Daily Advertiser.

MINISTERIAL EDUCATION.

At the late Baptist Anniversaries in this city, as we learn from the Boston Journal, Governor Briggs addressed the audience in a few excellent remarks. He said that the subject which had occupied the attention of the Convention, that of *Ministerial Education*, was one of the greatest importance, not only to their denomination but to all other denominations, and the decorum, order, and kindness, which had marked the proceedings of the Convention, attested the sincerity of the interest manifested in it by the members. Nothing on earth could be of more importance than the character and qualification of those who are to be the messengers of God to their fellow men; on whose labors, under God, depend the peace, harmony, and happiness of men on earth, and their destiny in the world to come. What could be more apalling than for a man to thrust himself into this work unqualified for the duties, so far as human means could qualify him. He was pleased with the report of the committee on this point. He had been educated a Baptist, and with them he held and cherished the belief that a man ought not to preach the gospel unless he had been called of God to the work. This call would be felt in the influence of the Spirit impressing the conviction upon the mind of the individual with such power that he could have no comfort until he yielded to the suggestions of the Spirit—and felt as Paul felt when he exclaimed "woe is me if I preach not the Gospel!" This opinion he believed was sustained by the word of God.

There was one qualification, however, which did not depend upon inspiration, and that was the possession of good common sense. Without this qualification, even though the individual possessed all the learning in the world, he could not make a good minister; but if he possessed this qualification and had been called of God, and had a good degree of learning, he could not fail of being useful. A remark made by the venerable Dr. Sharp in the early part of the day, recalled to his mind a remark he heard an aged Christian make in a conference room, who stated that soon after he was converted, he thought he had a call to preach, and yet had a poor idea of his qualifications. He mentioned his feelings to his religious friends who advised him to try and preach. He accordingly did, and when he had taken his text, he said

blessing of the great Head of the church upon the Pastors assembled, and upon their fields of labor. The Convention soon after adjourned.

In the evening, another meeting was held at the same place, and several addresses were delivered upon *Ministerial Education*. The first by Rev. Mr. HAGUE, on its relation to Home Missions; 2d, by Rev. Mr. BRIGHT, on its relation to Foreign Missions; 3d, by Rev. Dr. PATTERSON, on its relation of Literary Institutions; and 4th, by Rev. Dr. SEARS, on its relation to General Education. [Journal.

CHRISTIAN REGISTER.

Boston, Saturday, November 17, 1849.

THE SOUL AS DISTINGUISHED FROM MATTER.

TENDENCY OF PHYSIOLOGICAL WRITINGS—DR. PAINE'S BOOK. We think that in the higher departments of science the tendency of the speculations of our day is decidedly towards a religious faith, particularly in physiological investigations, which in the latter part of the last century were very much given up to unbelief. The obscure border land, where mind and matter unite to form the man, has been the fertile source of many unreasonable superstitions, and of as unreasonable theories which deny the existence of spirit here or hereafter. We may have tolerably clear ideas respecting our mental operations and also respecting the anatomy of the human frame; but the blindest region of all lies just between the two, as the darkness of the valley of the shadow of death lies just between the light of this world and the greater brightness of the world to come. No writings have been to us so clouded and unsatisfactory as those which would point out the precise relation of mind to matter, and hold up to us mental phenomena in the light of physiological facts. Dr. Abercrombie's work on Intellectual philosophy, and some of the better sort of Phrenological works have done something to clear up the subject. But the pantheistic speculations of the age on the part of our spiritual philosophers, and the material speculations corresponding to them, of those who would make man and the universe but the result of chemical processes, have thrown this whole department of investigation into another chaos, and in their sweeping generalizations have engulfed what had seemed the positive though slight results of former inquiries. But the tide is again turning, and in the writings of the most eminent physiologists of our day there are, as we have already said, intimations at least of a better order of things.—In this respect we cannot too highly value the influence which Professor Agassiz's original and profound investigations must have on the minds of young scholars.

But our attention has been called to the subject at this time particularly by the perusal of a Discourse on the Soul and Instinct as physiologically distinguished from Materialism by Martyn Paine, M. D. Professor in the University of New York. The literary execution of the work is not such as to make it attractive. There is too much preparation and in parts of it a little the appearance of pedantry. But the discussion, when we get to it, is very able and, so far as the subject permits, satisfactory. The author undertakes to prove from physiological facts that mental phenomena are not the result of mechanical forces or of chemical action, and that the mind is a distinct and independent agent. This, Dr. Paine with great skill and clearness proves by the very facts which have been employed to establish the opposite theory. For example, the brain is irritated mechanically, and "spasms follow in the voluntary muscles" as a consequence. The brain is irritated by the application of alcohol, and as a consequence the heart beats more actively, while in a third case the heart is enfeebled in action by the application of an infusion of tobacco to the brain. In all these cases, some foreign substance is applied to the brain and these different results follow. But precisely the same physical results are produced by joy, anger, grief, fear. Now as in the former cases something distinct from the brain is required to make on the nerves the impressions which are felt through other parts of the system, so when precisely the same effects are produced through the same nerves on the same parts of the system by mental action, the conclusion is irresistible, that the mind which produces these effects, must also be distinct from the brain. Even allowing that a certain chemical action takes place in the brain, the question still recurs, what produces that chemical action? In one case, alcohol, in another, tobacco; in the third case, mind. The mind, therefore, as much as alcohol or tobacco, must be considered as something distinct from the brain.

This mode of reasoning is carried out under a variety of illustrations, and with a minuteness of physiological analysis which is hardly intelligible in all its parts to any but a professed student in that branch of knowledge. Sudden death is produced by violent grief and the physiological effects on the nerves and heart are precisely the same as those produced by the blow of a hammer on the head. In both cases, the immediate cause of death is the instant and powerful determination of the nervous influence upon the heart, stomach, &c. But there must be *something* to develope nervous influence in the brain. In the one case it is the hammer, in the other, the mind. "The physiological effects prove conclusively, both in their nature and coincidences, that one cause is just as much an agent, acting upon the brain, as the other, and that both are equally distinct from the organ."

It is impossible to present this reasoning in its full force without a more particular statement than we can here give of the whole process through the nerves and the organs. The argument seems to us unanswerable on purely physiological grounds. But when we add the stronger reasons which we draw from the character of our mental operations and from our consciousness, especially in the higher developments of our intellectual and moral powers, we cannot doubt that the mind in man is distinct entirely from his material organization. We would thank Dr. Paine for the important work which he has done. His book from the nature of the subject can hardly be a popular one, but it must have a good influence on the minds of medical students. It must give a most salutary direction to their speculations, and thus through them have an extended and beneficial influence on the community. If it were divided into sections and provided with an index, or rather with a brief analysis of the argument, its value would be increased. Our statement of his argument can give but a very imperfect idea of a treatise whose chief value consists in the minute knowledge and nice powers of analysis which it displays in the complex operations of mind and the bodily system.

CORRECTION. The article entitled Right of Property in Slaves in our last paper should have been credited to Dr. J. W. Thompson, and not to Mr. Briggs.

INDUSTRIAL SCHOOLS.

In this city are some thousands of Irish girls and women, who look for a livelihood to finding employment as domestics, and there is an equal number of children, who, as they become old enough, will gain a living in a similar way. We are all sensible of the importance of having them attend our common schools, but there is one branch of education quite as important as any, which is wholly neglected. They are not educated for the business in which they are to earn a living.

A young boy goes through an apprenticeship to his trade. These young girls are for the most part either in their own homes or the homes of others to support themselves by cooking, by washing and ironing, and by sewing. It is their trade. Whether it shall be a profitable one depends on the thoroughness with which they are trained; and yet, for the most part, no attention is given to any previous training.

At this moment there are multitudes of young girls growing up, who do not know how to mend a garment or to darn a stocking, nor how to cook properly the most common kind of food. They find situations as domestics. They are unfitted for every thing that requires judgment and skill. In their ignorance they spoil whatever they touch. From the want of early teaching they are slow to learn. They disappoint and weary out the patience of their employers, and, changing from place to place without giving satisfaction, they become discouraged, and if possible, less and less fitted for what they undertake to do.

If they are married their case is still worse. Their children's garments are doomed to a hopeless raggedness. There is a general want of thrift in their plans and labors. If their husbands provide them with money for a comfortable subsistence, they are so ignorant of the art of cooking, that however good the materials, the food which they place on the table is uninviting and unhealthful. All things go wrong in such a home, and it is not wonderful that the children should live in the streets, and the husband take refuge from it in a dram-shop.

Had these persons been early taught plain sewing and plain cooking, they could have made their services valuable as domestics; besides, the more they know, the wider is the choice of employment, and the higher the remuneration which they receive for their labor. The work of a seamstress or cook may be laborious, but in the case of those who understand their business, it is generally well paid, and in no business is one more independent. If they are married, that knowledge which before was needful to secure them a competence, is now absolutely essential to the comfort, happiness and prosperity of their families.

In view of these considerations, we would ask whether Industrial Schools might not be established, either apart from, or in connection with, the public schools, in which should be taught at least the first rudiments of sewing, and if possible of cooking. If the question is between the two, a knowledge of domestic labors is more valuable to most females, than a knowledge of grammar and geography. Cannot a city which has done so much to promote the former amongst the ignorant classes which are swarming into it from abroad, do something for the promotion of the latter, and thus make their labor more profitable when in the service of others, and prepare them to discharge with more success their duties when they shall have homes of their own.

CHRIST THE ONE MEDIATOR.

When we look at Jesus, as described to us in the New Testament, we find him towering up beyond our highest conceptions in his union with God, and at the same time sympathising as no other being ever did with men. In his union with God he is lifted up into a divine joy and made the recipient of all heavenly influences; for God gave not the spirit to him by measure; but he also took our infirmities upon him, was weary and faint, at one time was grieved, and at another moved with compassion; he wept for the sorrows of others, and his own soul was sorrowful even unto death as the shadows of the crucifixion gathered round him; and through these very weaknesses being brought into a nearer sympathy with man he became more effectually and is more richly the channel of divine influences from God to man. He stoops down to us in our spiritual deadness and would quicken us by the action upon our hearts of his own divine life.—Through his contact with us in our weaknesses, he would communicate to us of his own divine strength. Being made one with him through our fellowship with his sufferings, we become one with him also in the elements of his higher life, in his triumph over suffering, and the nearness of union with God to which he would raise us.

FREE BLACKS AND SOUTHERN SLAVES.

MESSRS. EDITORS:—As a stranger, coming from the South to New York and New England, nothing strikes me with so much force as the neglected, degraded and oppressed condition of the free people of color. In New York city, I found them crowded into damp, ill-lighted, and worse-ventilated cellars, garrets, back lanes, alleys, and by-ways, as the off-scouring of the earth! I also noticed that colored people were not allowed to ride in the public conveyances; by railroad, steamboat, omnibus, or cab, with "*the white folks*," as the slaves with their owners. I also noticed that very few colored people were employed at *trades*; as shoemakers, blacksmiths, coopers, tinners, &c., &c., they seem to be shut out, and cut off, and forbidden the privileges of asking a maintainance for themselves and their families, by following an honest mechanic's trade. On looking about and making inquiries, I found a few colored people, of really great moral worth, employed as barbers, second-hand-clothes dealers, and a few, of known good character, are employed as waiters, or domestics, at hotels and in a few families. Then, where are the children of these same colored people? I wish more of the clergy or visitors of the poor would investigate this matter, and report the facts, and tell us what number of boys and girls are learning trades in New York and New England. What number of colored widows, members of Churches, are able to live as seamstresses; what number of colored widows with fatherless children, are able to procure the means of living for themselves and their children, by following the use of the needle! These are matters of fact, in this quarter, which, if investigated and brought to light,—and thus the wrongs, oppressions, powers, and unmitigated wickedness which this state of society entails on the colored people, could be made known,—would astonish the world. As Boston is distinguished for its ministry at large, and Massachusetts stands forth pre-eminent for benevolent institutions, I hope more of the active gentlemen, clergy and laity, who storm so loudly concerning *Southern* wrong-doing to slaves, will take more measures to cast *this beam out* of their own eyes; and let the world know what hope we have for the emancipation of slavery in the South.

I have alluded to what I saw and heard as I passed the streets in New York.—On a visit to Albany, it was my lot to be in the Reading Room of the Young Men's Association, and I inquired, "Do you allow colored men to enter this room?" The answer was, "No sir!" I inquired, Why not? I will not mock the people of Albany, with relating the reasons given for excluding the colored *gentleman* who had made application for admission to its privileges. It is enough for me to state that this request was refused!

At the hotel known as *Stanwix House*, I found a colored man, who was studying for the law, and expects admission into the profession, to practice at the Bar in New York. I hope he will be received; because, I can see it is more than folly for the North to be engaged in a moral warfare against *slavery* at the South, while nothing is doing to elevate and ameliorate the condition of the free negroes at home!

As God is my Judge and my witness, I have never seen, (during the fourteen years I have lived in Alabama and Louisianna,) so much want, distress and *oppression* among the *slaves* in these States, as I did see every day in the State of New York, and in New England!

At New Orleans, I saw every year, from 50 to 75,000 boatmen and sailors, who appeared as sheep scattered from their homes; and I, with others, sought for means to ameliorate their condition, and the call was not in vain; there was no lack of a hearty, free, cordial response for means to erect a Chapel for sailors in that city, the last Spring. Seeing this manifestation of the popular feeling South, for sailors of the North, and in New Orleans, too; and having been engaged in the religious instruction of the slaves in Sabbath Schools, and at the churches at Mobile for many years,—where the slaves now have three large church buildings,—I ventured to attend the colored churches in New Orleans, also; and found two large churches under the Baptist, and one under the Methodist organization; and addressed 1500 slaves at one time in that city, no man forbidding me! In truth, for twelve years, this has been my practice, and no slave-holder has ever said aught against it that I ever heard. I have known them to exhort and urge the necessity of their conversion!

At Mobile there are now, it is believed, 1000 slaves in full communion, and in good standing, with the churches of that city; and I think there are 2000 at least, now living in New Orleans, who are regular communicants, in full fellowship with the churches of that city; and seeing this is so, and the fields ripe already to harvest, and the religious affections of the slaves thus being developed through the power of the gospel, and slaveholders themselves, in some places approving and encouraging and supporting their schools and churches, I am astonished to perceive the utter folly and ignorance, the passion and prejudice and inconsistency, which some people manifest in their zeal and tirades against slavery. Can this zeal be of God? I think not.

I wish I could see one tenth as much doing in New England to *elevate* the free people of color, as I see doing among slave-holders to exalt and Christianize their slaves! Yours truly,

H. B. B."

Oct. 22, 1849.

The above letter, quite opportunely to our wishes, presents the subject of the comparative advantages enjoyed by the free and the enslaved blacks in the United States. Our correspondent is undoubtedly wrong; first, wrong, because one-sided, in his facts; and, secondly, much more wrong in the spirit and structure of his argument. If he wished to censure the treatment of the negroes by the whites, in the free States, the very last pivot on which he should have rested the arm of his appeal is the condition of the Southern Slave. He thereby exposes himself to inevitable misconstruction. However sincere, his object is defeated.

It is a poor way of rebuking any evil, to show that some other acknowledged evil is not quite as bad,—especially if the last evil involves a controversy. You will certainly be set down as the advocate of whichever evil you pronounce the least! This may not be philosophically just, but it is the practical result, and to act as if it were not, is a moral wrong.

There are several points of examination from which we should take decided exceptions to such a view as is presented in this letter. Our space limits us to three.

1. There is a virtual misrepresentation of the facts. Is it possible that "H. B. B." intends to assert that the disabilities inflicted on the free people of color in New York and New England exceed in enormity, or in their violation of the natural rights of man, those suffered by the slaves at the South! We respectfully solicit his attention, and that of all,—if any such there are,—who agree with him, to the following questions; the first that spring up, promiscuously, to our minds:—

Under the existing laws of the State of South Carolina, how many slaves are permitted to meet together for the worship of their Maker, without the presence and supervision of a white man! In how many of the slave States do the laws guarantee, and Christian charity supply, to the negroes, the privileges, *not barely of an ignorant worship*, but of religious education, the study of the Bible, progress in Scriptural knowledge, or even the common exercise of an unsophisticated conscience! What is the value of the religious generosity of a system which is always at liberty to command its victims to do wrong, and to scourge and torture them if they refuse to obey in in practising known vice! How far is the slave-holder's pretence of affording his chattels Christian advantages,—without cultivation and without liberty of moral action—from being an impudent mockery! Did not the general conference of the Methodist Episcopal Church, in 1840, adopt a resolution, denying to persons of color "the right to testify against white persons, in cases of church discipline?" Did not Southern preachers declare that to rescind that resolution would be "to stab them to the vitals!" Are there not, *in the Methodist Church* at the South, some fifty thousand women that are *legally compelled* to lead lives of habitual prostitution! Is there not on the records of the Savannah River Baptist Association, a decision to the effect that "the involuntary separation of slaves in wedlock, is to be regarded as a separation by death, and allows both the parties in another marriage, inasmuch as *the slaves are not free agents?*" On the whole are there three persons that go voluntarily from the state of freedom, with all its disadvantages, at the North,—as an offset for the fifteen hundred or more that escape every year from slavery to freedom! Did "H. B. B." never hear of Southern "Christians" hunting and shooting runaway slaves?—He chooses to institute a comparison between the religious condition of the free and the bound; will he pretend that the terrible facts involved in these questions find any shadow of a parallel among our northern people of color!

Again he instances the wonderful missionary zeal and self-sacrifice of some condescending slave-holders that are actually willing to "exhort and urge" their slaves to be converted! Most Evangelical heralds of the cross! How would they receive it if the slaves should undertake to convert them to the first and plainest principles of justice and humanity! Our correspondent complains, with reason enough, that northern prejudice prevents free colored men from being employed and entering into fair competition, as tradesmen and artizans, and makes particular reference to barbers: has he ever heard, in his acquaintance at New Orleans, of one William K. Brown, a respectable and inoffensive colored barber of Cincinnati, who had occasion to go down the Mississippi, was arrested on the Levee, imprisoned eighty-seven days because he had no "free-papers," and subjected to an expense of some $250 before he could get back to his friends! What hope is there for the colored mechanic in chains, or under the lash! We are also reminded that colored persons are not allowed admission to public conveyances in New York. The exclusion, so far as it exists, is wrong; but does our friend remember *in what capacity* they are thus admitted at the South, and consider whether it is better to go in as convenient chattels, or to stay out as freemen!

2. Let it be forever borne in mind that the degradation of caste attaching to the free blacks is, above all causes else, to be ascribed to the debasing influences and unjustified prejudices engendered by slavery itself. The moral wrong that, through the oppressor's power, associates the servile rank with color, clings to the despised black even after he is emancipated, or has emancipated himself. With what sort of magnanimity can the Southerner taunt his Northern neighbor for a partial, remaining antipathy, —or and make it anapology for his own cruelty, when the antipathy itself is the fruit of his own favorite "Institution!"

3. An outrage is to be estimated by the violence it does to the average moral sense and culture of the age. A chief mischief of American Slavery is that it organizes and sanctions an evil that is undeniably so very far below the average standards and general conscience of the men of this day. The state of the free blacks in our Northern cities is justly, we repeat, made a subject of reproach. We would not abate one jot from the edge and severity of the rebuke. But whoever would know whether it is at once as deliberately authorized, and yet as much beneath the common rule of right, as Slavery, has only to work, cordially, among other signs and proofs, the tones and spirit of the recent Report of the Committee of the Boston Grammar School Board, on the Smith School. An intelligent English frtend, after writing that he expected his little livery to be soon sold under execution, and carried off, to cancel a refused tax-bill and help maintain an establishment that he "did not believe in nor think good to be believed in," made this fine discrimination: "There are a great many things in New England, perhaps, not as they ought to be; but I doubt whether they would all amount to a wrong like this.—Because this law is the law, the wisdom, of our country, while even the outbreak of a mob is only the folly of America." We would say, slavery is the law, the wisdom, of the Sourh,—if not indeed of the Federal Government,—while the mal-treatment of the free blacks is, more than the folly indeed, the unsanctified public opinion, or else the individual caprice of the North.

4. The grand, gigantic, overshadowing sin of chattel slavery, lies not in the darker and less comfortable physical condition of the slave, but in the simple and horrible fact of ownership in human bodies, property in man,—with the unutterable intellectual, moral, social and spiritual injuries that grow out of it. Does this still need to be repeated! Dr. Channing said "my maxim is 'any thing but slavery! Poverty sooner than slavery!'" Who doubts that he was right! Paint the wicked neglect, the unchristian scorn, the unjustifiable abridgement of social advantages, suffered by the New England blacks, in the strongest colors. We would not relieve the picture of one shade of the dark hue that truth has imprinted on it. We would do everything in our power to expose and rebuke and abolish our domestic sin in this regard. Let the worst be said that the facts will possibly verify, to stir up the public conscience. But when all has been told, and proved, no amount or intensity of wrong elsewhere can be found to bear an instant's comparison with that of buying and selling, owning and enslaving God's immortal children. This includes every other sin forbidden by Heaven—every principle that denies the religion of Christ. It is the sum of all iniquities, and no plea or defence under the sun can extenuate its inherent and manifold atrocity.

Social injustice provides no excuse for systematic crime. Pride, and prejudice, and bigotry of caste are no justification for the most comprehensive and universal robbery. But there is hope. The indications of the time are significant and full of promise. An Institution that is up-heaving every Ecclesiastical organization that it comes in contact with, against which the public sentiment is so irreconcileably at issue that opposition to it has power to dissolve the strong bonds of old political parties, and virtually wield the balance of power, is destined to no long life, no enviable comfort, and no enlarging empire.

ANCIENT NAVIGATION.

ST. PAUL'S VOYAGE, &c.

It may not perhaps be generally known that the narrative of St. Paul's voyage and shipwreck furnishes richer materials for the history of ancient navigation, than any other work extant.—The only classic authorities on this subject are incidental and very vague allusions by historians and poets. To these have been added of late a few Roman coins, commemorative of naval affairs, a considerable number of marbles and paintings, disinterred in Herculaneum and Pompeii, and, more valuable than all, certain inventories of the appurtenances in the Attic navy, discovered in the Piraeus in 1834. These sources of information are necessarily so indefinite as to need interpretation from some connected narrative or description, while they are of a nature fully to illustrate and confirm a writing of that character. And this is precisely the relation which they bear to St. Luke's story in Acts xxvii. There is hardly a mark of the die on a maritime coin, or a pencil stroke in the painting of a Roman ship, which cannot be explained from St. Luke, and, on the other hand, there is not a single nautical term or reference of the sacred historian, however alien from modern art or practice, which has not its counterpart in some of the monuments to which we have referred. We propose to name a few of these coincidences, and in the same connection to give some idea of the ancient ship, so far as she differed from the modern.

St. Paul was wrecked in an Alexandrian ship bound to Italy, and, in addition to her cargo, her passengers and crew numbered 276,—a ship which would have been deemed large in one of our own ports twenty years ago. But Josephus was wrecked in a ship, which contained 600 people, and we have in Lucian the dimensions of one Alexandrian wheat ship, which could not have been of less than 1000 tons burden. We find in the classics repeated references to the enormous size of the ships engaged in the wheat trade between Egypt and Italy. In these ships the bow and the stern were built exactly alike, both sharp, rising to a considerable height, and terminating in some curiously carved ornament. Rudders hinged to the stern-post were not used till the thirteenth century. Vessels were previously steered by two large paddles secured in the stern in notches in the gunwale, and worked by hand. When the vessel was at anchor, these paddles were drawn out of the water, and lashed up.—This had been done when St. Paul's ship was anchored off Malta, and we accordingly read, that "when they had taken up, [or rather, as it should be rendered, *cut away*,] the anchors," they "loosed the rudder-bands." As regards the sailing apparatus, a single mast, with one large square sail, strengthened by bands of rope sewed across it, and attached to a yard almost as long as the ship itself, was the main reliance for speed; and large vessels were, and in the Mediterranean still are navigated with only this one piece of canvass. Topsails, however, were also added; and it was the topsail that was struck, (probably let down with its topmast and yard, as is not unfrequently done in modern ships,) when the gale grew violent, Acts xxvii, 17. A very small foresail, rigged, at the very bow on a slender and moveable spar, was often used to help steer the ship; and it was this, (erroneously rendered *mainsail*,) which was hoisted in running St. Paul's ship aground. The mention of the casting of four anchors out of the stern, when this ship came into shallow soundings off the shore of Malta has sometimes been cavilled at, as modern navigators are familiar only with anchors from the bow, and modern ships are so constructed that anchoring from the stern would be excessively awkward, if not impracticable. The question then arises,—Were ancient ships so constructed and equipped that anchors could be dropped from either end? As to their construction, the question is answered by the fact of their similarity of shape at both ends. As to their equipment, there has been found at Herculaneum a picture of a large ship, with a hawse-hole at the stern, and a cable passing through it as if with an anchor appended to it, and in part coiled on a capstan in front of the poop-deck. Supposing the St. Paul's ship to have been thus equipped, there are two obvious reasons why anchors should have been thrown from the stern rather than from the bow. One was, that on rounding the point, off which the soundings coincide with those given by St. Luke, she must have had breakers close upon her lee, which could have been better avoided in this than in any other way. The other was, that, as the object was to run the ship ashore as soon as there was light enough to select a suitable place, so soon as the stern anchors were cut away, the ship could be under immediate command, and could be directed with precision to whatever part of the shore offered the best chance of safety, whereas, anchored by the bow, she might have taken the wrong cast, and drifted on the rocks before she could be got under command. We will name but one other article of ancient nautical equipment. In Acts xxvii, 17, mention is made of "undergirding the ship," i. e. of passing cables round her hull or frame. We have spoken of this repeatedly to experienced navigators, who treat of the thing as intrinsically absurd, and scout the idea of resisting by the tension of a rope a strain or shock too violent for a ship's timbers. We might answer, that in the first century, ship-building may have been imperfect enough not to disdain such aids. But we find on record two instances, in which this expedient has been resorted to within the present century. In 1815, a ship in the Russian navy was kept from foundering at sea by three or four turns of cable made fast midway of her length; and in 1827, Capt. Back held together his shattered vessel on his return from his well-known Arctic voyage by two lengths of chain-cable passed round her midship, and fastened to ring-bolts on her deck. This however appears to have been a common practice among the ancients. Plato compares the most distant starry zone to the undergirding of a galley, binding the whole together. Polybius speaks of vessels being undergirded before sailing. In the inventories of the Attic navy also, ropes for undergirding are mentioned as a regular part of the gear of every ship.

We have given these details, believing that to a portion of our readers, they will be interesting for their own sake, and that to all they may render essential aid in understanding the story in the Acts of the Apostles, to which we have made repeated reference.

A PLEASANT HOME.

It was said of Queen Charlotte, we think, that she was sent into the world to show how unlovely virtue may be; and her influence at least on a portion of her children was such as might be expected from such an example. It is not enough for parents to be severely virtuous or devout. They should also cherish whatever things are lovely, and be not only objects of reverence on account of their Christian virtues, but objects of affection on account of their Christian graces. It is especially important that they should make home attractive to the young.—Many a young woman has been thrown out upon what is called society till she has neither heart nor soul left, and many a young man has been driven to haunts of dissipation and vice simply by the dulness of home. Innocent diversions, music, reading, small social gatherings, when pleasant people are brought together without constraint, are among the means of making home attractive. They may come in occasionably to afford zest and variety to what otherwise might be monotonous. But if a family would be happy, they must be able to find their resources mostly among themselves. There must be constant kindliness of feeling and the absence of envy and distrust. But there must also be something more, of the domestic paradise will be distasteful to the young. A flow of spirits is a great thing, if parents can only have it. A ready sympathy even with youthful failings and foibles may help us to correct the faults of our children and at the same time secure their confidence. We must not only remember that we were ourselves young once; but we must keep up the freshness of our feelings and be young always in our affections. We must take care not to be selfish, or exacting in our demands, and especially not try to make the whole rule of the household bend so as to suit our individual comfort or convenience. Our religion must be so true and come out so spontaneously through our lives that it may commend itself as a living and beautiful spirit, a hallowed and graceful emanation, a sweet-smelling incense diffusing itself though all the place and making whatever is connected with it lovely and divine. Our domestic piety is too much something by itself, or something constrained and put on, instead of being as it should be, like the fragrance of the rose, something that of itself exhales from us and spreads through the whole atmosphere that we carry with us. It should soften our characters, give gentleness to our manners, and tenderness to the very tones in which we speak. When we look upon our homes as nurseries for heaven, and regard our children as watched over by angels whose companions they hereafter may be, and as dear now to Jesus and to him "whose will it is that not one of these little ones shall perish, the affectionate yearnings, of our hearts towards them must flow out in words and acts that harmonize with the spirit from which they come; and while a new and higher meaning is given to every domestic act and work, a purer enjoyment is imparted to all the relations of home.

READING ENGLISH HISTORY.

One great reason why the evenings of a whole winter are often thrown away, is the want of a definite plan of reading. To remedy this difficulty we would suggest to those not already familiar with it, a course of reading in English History. Almost all our institutions, habits and laws have grown out of English institutions, habits, and laws. English history is our history. The men we read of there were our ancestors. The literature of England is our literature. The more intimately we make ourselves acquainted with the public and private life of England in former days, the more shall we feel that it belongs as much to us as to the subjects of Queen Victoria. For apprentices, laboring young men, clerks, and others who have little time for such pursuits, we do not know of any way in which they can more easily become acquainted with English history than by reading Hume and Macauley. If they can enlarge on this, it would be of great service for them, after reading the reign of Henry VIII in Hume, to go over the same ground in Lingard and to pursue this double course through the reigns of Edward VI, Mary and Elizabeth. Lingard is a very able historian, and though his judgment is undoubtedly warped by his Roman Catholic preferences, the reader, by comparing him with Hume, will be able to come to more correct conclusions than by resting his faith on either alone. He will also, in this way, learn to judge and think for himself.—Young ladies, who have not much leisure time, will perhaps find Agnes Strickland's Queens of England more entertaining than a more formal history. But it must be remembered that she has a very strong bias towards royalty, and is very ready to excuse the faults of the House of Stuart.

To those who, without being literary men, have leizure for a course somewhat more extended, we would recommend, as an introduction, Sharon Turner's Anglo-Saxons, or at least the volume relating to Alfred, which is one of the most interesting volumes of history. We would also mention Thierry's Norman Conquest. For such readers we should rather prefer Lingard to Hume, till they come down to the reign of Henry VIII; and then we would recommend that both Hume and Lingard should be studied. For here is the turning period in English history. If they happen to have at hand the Pictorial History of England, it will give them a better insight into many private habits and customs of the English people, and they would do well to read it in connection with, or instead of the books we have mentioned. But we would advise them to read one work thoroughly, rather than to perplex and distract the mind with too many. Care should be taken to fix the date of important events, and to keep them distinctly in the mind. A good chronological table, which the reader may make for himself as he goes along, will be of great service. A course of English history is the best introduction to a knowledge of American history, of which no American citizen ought to live in ignorance.

Next week we may propose a course of English Historical reading for young persons who have left school, and who would for the present, devote nearly their whole time to the subject.

[We commend the following excellent remarks to our preachers, but must beg those who are hearers of the word to pass them by as impertinent and unprofitable.]

LONG PRAYERS.

There is every where, and on the part of all persons, old and young, a great objection to long prayers. No one's devotion was ever aided by them, many a one's has been hindered, even fatally. I cannot remember how often ministers have been advised on this head, but very frequent communications I know have appeared in the Register on the subject, none recommending but all objecting to them. But so far, without the least good effect. This part of the Sunday service seems even to become more and more burdensome—the prayers longer and longer. I refer to what is called by way of distinction the long prayer. Long indeed it is. It ought rather to be called, I think sometime, the endless prayer. If one could take it easily and lazily as the custom of some is, comfortably seated in the corner of a well cushioned pew, resting on one's elbow looking about the church, and picking one's teeth, the children reading their Sunday school books, or any other book or paper at hand, the case would be different, and a prayer of half an hour or so might be endured, or even perhaps relished the by truly devout. But it is quite a another thing when the custom is—now dying out alas!—to stand during that service. Ten minutes should in that case be the extreme limit of a prayer—seven or eight far more proper. If one uses the least preparation for the performance of that duty, all the objects for which it would be requisite to pray, or all the sentiment it would be desirable to express, might be confined within the above named limits. Too often, indeed, there seems to have been little or no preparation, and accordingly there is no compression and no selection, *every thing* is there, and it appears sometimes as if the loose, and hetergeneous compound would really never come to its close. And there is no reason in the principles on which such a composition is too often constructed why it should. But if condensation and selection could only be felt to be important objects in offering or composing a prayer, the longest, need not and ought not, to exceed ten minutes. I know how common the prejudice is that piety can be shown only in *length*—that a short sermon and a short prayer must of course be undevout, but it *is* a prejudice, and a most mischevious one; and without reasoning on the matter a moment I would only express the wish that our readers would reflect upon it. What is wanted is never length, but, instead, earnestness, warmth, solemnity. I earnestly hope gentlemen will take the whole subject into consideration. The tendency is at present to make piety offensive, to dissipate and scatter the transient gleams of devotion which occasionally lighten up in the soul. As my own experience I know that when I have entered church with right feelings and purposes I have been tortured into a state the most opposite by a prayer of fifteen or twenty minutes. One has felt indeed, but it has been in his legs and his various other uneasinesses.

I should like to say more, but brevity is desirable here as in other things to produce any good effect. HEARER.

NEWTON SUNDAY TRAIN.

MESSRS. EDITORS.—Your remarks in the last Register, upon the running of this train, gave me the impression that you were not correctly informed as to the object of the proposed Sunday train. I will give you a statement of the case as I understand it without any comments of my own leaving it to you to make such use of it as you think the subject demands. It appears that the petitioners for the train are families and others who have gone out from among us into the country, whose places of business are in the city and who are connected with the churches here where they have always worshipped. They ask the Directors of the Road to let them a car for their exclusive use, to leave Newton Falls at 9 o'clock, and Boston at 12, or directly after service, one train only each way. I will merely add, that the train is to be run in a quiet way without the use of the whistle, two men only to be employed on the train, an Engineer and Brakeman, both of whom can attend church in the city if so disposed. * * *

NEW PUBLICATIONS.

DISCOURSES ON THE CHRISTIAN SPIRIT AND LIFE, By C. A. Bartol. Boston: Crosby & Nichols.

This volume is a positive addition to the literature of the pulpit. We do not hesitate to give it a place among the very best collections of sermons. Nearly every day a new work of the kind is published, valuable perhaps to the author's friends and parishioners, but possessing no claims on general attention. But out of these thousand volumes we select a few to be placed on a small shelf by themselves, works which we consider of permanent value, and which we expect to refer to and to read.—The names of the authors might be counted on your fingers. Mr. Bartol's volume we place among that number as their fitting and legitimate companion.

In what Mr. Bartol writes there is a singular union of a talent for metaphysical analysis and general zation, with a fluent, life-giving imagination. You are first struck with the richness of the style, but you soon find that this is only the fitting exponent of the richness of thought. There is scarcely a page in this volume, which if it were extracted and read by itself, would not give evidence that the author's mind moved on a high level. The sermons are individual and peculiar. They are not the repetitions of what has been before a hundred times repeated, but in treating of the most familiar subjects they are brought up under such striking aspects, that they seem to be new. They bear more of resemblance to Martineau's Sermons than to any others which occur to us. The discourses of both, give evidence of unusual philosophical power on the part of the writers, and both are characterized by the some wealth of imagination, and in both there is a similar vitality in style and thought, and both are pervaded by the same religious and humane sentiments. But as *sermons*, we do not hesitate to say that we prefer Mr. Bartol's. Mr. Martineau's are meditations on religious subjects; Mr. Bartol's are really sermons delivered to a living congregation. While there may be in both the same general spirit of humanity, there are in Mr. Bartol's volume, those perpetual touches which show that the author has not merely sympathies for the race, but quick, and warm, and tender sympathies for individuals. There are thus in his sermons passages imbued with a tenderness and pathos not to be found in his English brother.

There is another characteristic. They are Christian sermons. They are written *under* the guidance and controlling light of Christian truth. The author does not *accept* Christianity, (as we believe the phrase is with those who seem to think that Christianity should be greatly obliged to them for their somewhat supercilious patronage,) but writes as if he thought that it was matter of profoundest gratitude if he might himself be *accepted* by Christ,—They are not mere philosophical essays with a few occasional and disfiguring allusions to Christianity. There is quite as much philosophy as in those which make great pretentions to it, but it is philosophy, like Paul, converted into an humble and faithful apostle of Jesus. They are thus pervaded not merely by a general religious tone, but that general tone is Christianized. There is an habitual sentiment of devotion which colors and characterises and bathes, as in an atmosphere, the whole volume from end to end.

We heartily commend the book to our readers, confident that they will find it profitable both to the mind and heart.

We must say one word as to the printing, which is beautifully done. Are those among us who write for publication aware how good a printer Mr. Wilson is, and, what is of more importance to them, are they aware of his great and rare merits as a proof reader? This is a matter of so much interest to authors, that we will refer them to the fact that this volume is printed by John Wilson 21 School St.

We are here obliged to close the present notice, but shall refer to the volume again, and shall draw from it many passages with which to enrich our columns.

WORDSWORTH'S EXCURSION; published by C. F. Francis, N. Y., and J. D. Francis, Boston; the poem that few men ever read without numbering it among the works of lofty genius; the poem that few have read without feeling certain lines and passages in it to be common-place and meagre; the poem that is as much the product of simple nature as of elaborate art; the poem that proclaims

> "How exquisitely the individual mind,
> (And the progressive powers perhaps no less
> Of the whole species) to the external world
> Is fitted, and how exquisitely too,—
> This theme but little heard of among men,—
> The external world is fitted to the mind;—"

the poem that Richard H. Dana, second to no other American critic, pronounces the noblest in the English language since Paradise Lost. It does one's heart's good to see a single master-piece rescued from the atrocious injury of "Cheap Editions," and the foul agglomeration of "Complete works," and fairly set forth in a separate, handsome, well-bound, cleverly printed, gentlemanly volume We had the curiosity to compare this "Excursion" with the form in which it appears in our old "Wordsworth's Poems," where, instead of spreading over three hundred and forty genteel pages, it is crammed, in small blurred type, on bad paper, with double columns, into sixty-two.

DR. LODGE'S NEW TRANSLATION OF WINCKELMANN.

This new example of American scholarship, and valuable contribution to its resources, merits high praise and the grateful notice of all friends of Letters and the Beautiful Arts. The present work comprises the second volume of Winckelmann's original "History of Ancient Art," and treats especially of the aesthetic principles that

guided and governed the creative mind of Greece. The elegant execution, the finely-cut plates, the generous quarto page, the ample margin, and firm paper-graces that are so rarely met with in modern books of this character do one's heart good; and they are all we have space to allude to at present. Probably we shall have occasion to recur to this important work again. It is certainly to be hoped that Dr. Lodge will be encouraged to proceed with his design. And to that end let every lover of the beautiful go straight and buy this volume.

The following Works may be found at the Book store of Crosby & Nichols, 111 Washington St.

Fireside Fairies or Christmas at Aunt Elsies. By Susan Pindar. Appleton & Co. New York.

The Child's Present, Edited by Grandfather Merryman, with colored engavings, from the same publishers.

American Historical Tales for Youth, Comprising interesting sketches of Daniel Boone, Henry Hudson, John Smith and other men eminent in our national history, also published by the Appletons.

Hearts and Homes—bearing on its title page these words, "Mrs. Ellis' last and best work."

The Well-bred Boy and Girl, two volumes in one, published by Mussey & Co. Boston.

The Sacred Chorus Book, consisting mostly of selections from the works of Handel, Hayden, Mozart &c. By Edward L. White & J. Edgar Gould. Boston: B. B. Mussey & Co. We are glad to witness the taste indicated by a selection like this for the higher works of the great masters of music.

With one exception, all the above works appear from the title page to be published in 1850.

The Eclectic Magazine of Foreign Literature, W. H. Bidwell, editor and proprietor; published monthly in New York, and sent to us by Crosby & Nichols, is a most excellent selection from foreign reviews and journals. Each number is full of valuable matter.

The Christian Review for Nov. This is to the Baptist denomination what the Christian Examiner is to ours, and is conducted in a manner highly creditable to the denomination.

The Bibliotheca Sacra and Theological Review, always bears marks of sound learning and great research It is an honor to the theological character of our country.

Besides these important Periodicals we have received Godey's Lady's Book, V. B. Palmer's Business Men's Almanac, the Ladies' Repository, American Phrenological Journal, the African Repository and Colonial Journal, the organ of the Colonization Society.

We hope soon to give an extended notice of Mr. Bowen's Lectures on the Application of Metaphysical and Ethical science to the evidences of Religion, which have been published in a handsome octavo volume by Messrs. Little & Brown.

CHILDREN'S MISSION.

Our readers may remember an account of a children's Mission in this city which went into operation last Spring. It is supported by contributions from the Sunday Schools, connected with the Unitarian Churches in this city. Its primary object is, to look after vagrant and orphan children, the number of which is rapidly increasing with the increase of foreign immigration; to provide for their wants; to gather them *into the Sunday Schools* and the common schools; to find places for them; to put them in the way of learning trades; to rescue the exposed; to reclaim the erring, and to provide a friend for the forsaken and friendless. Mr. Barry was appointed to take charge of this mission, and he entered on his work last May. Since then, he has been engaged most laboriously and with very encouraging success, in carrying out the objects of the Mission; and it may not be improper to state that he has been constantly aided by Mrs. Barry, who has devoted herself to the same beneficent objects, and proved herself to be a most efficient help-meet in this excellent cause. Mr. Barry has just made a report of his labors during the first six months ending Nov. 1st. Such a report can give but a very imperfect idea of the results of this Mission, for its best influences come from a friendly intercourse with those who would otherwise be neglected, and from a constant succession of words and acts which can scarcely be recorded. A few facts however which we draw from the report, show that the mission has been abundantly successful. Over 1000 visits have been made, sick persons have been nursed, the dead buried, and in cases where children have been sick and deatitute such provision as could be, has been made for the supply of their wants. Over 200 garments, many of them altered and fitted for those who received them by Mrs. Barry, have been distributed. A Sunday School has been opened in East street, which numbers from 70 to 80 children; 24 have been induced to attend other Sabbath schools, and 30 have been gathered into the common schools. Places in and out of the city have been procured for 36 children, some of whom are learning trades. In the mean time, Mr. Barry has made frequent visits to the Jail, where within the last five months, 360 have been committed between the ages of 7 and 18.

A successful commencement has thus been made. There cannot be a more important work than this of rescuing vagrant and neglected children from the misery, the ignorance, and moral exposure in which they live. The society has found in Mr. Barry, a most competent missionary, and we trust that he will be heartily and effectually sustained in his labors.

[We take great pleasure in publishing the following correspondence.]

The Ladies of the Third Congregational Society in Springfield, to the Church of Rowe.

Christian Brethren,—We have heard of your faith and steadfastness in the Gospel of Christ, and of your praiseworthy efforts to sustain the preached word among you. We desire to express our sympathy for, and with you, in all your efforts.

As a manifestation of that sympathy, we send you a Communion Service, of which we beg your acceptance, praying that as often as you use it, it may strengthen your faith in Him, who said, "This do in remembrance of me."

Springfield, November 1st, 1849.

To the Ladies of the Third Congregational Church in Springfield.

Christian Friends:—The Brethren and Sisters of the Church of Christ in Rowe, desire to express to you their grateful acknowledgement for the chaste and beautiful Communion Service which you have presented to us, hoping and praying that as often as we place it upon the table of our Lord, it may bring to our remembrance the love which He manifested when he instituted the Supper, and remind us of the sympathy and affection which unite the hearts of his Disciples in the faith and fellowship of the Gospel.

And while we rejoice in the fruits of your beneficence, we would not be unmindful of our obligations of gratitude to Him, who has made you the happy instrument of confering upon us a gift so acceptable.

Rowe, November 6th, 1849.

Boston Nov. 6th, 1849.

Messrs. Editors,—It is pleasant to know that there are instances of true Christian candor among those who differ from us in matters of theological opinion, and perhaps the dogmatism and unfairness which occasionably exist will in fact tend to make others more liberal. That it has produced their effect upon many of the best minds in the country, there can be no doubt, and that it will have this affect upon many more, there is every reason to believe. The works of our most eniment writers and especially those of Dr. Channing, have produced already a powerful influence upon the leading men of our land, and their yet more extensive circulation is destined to bring about a new era in the Christian Church.

Hardly a week passes in which some new proof does not reach us, of their influence in disarming prejudice and imparting clearer views of Gospel Truth. As an instance of Christian candor I send you the following letter which I received a few days since from a Baptist Clergyman, who for ripe scholarship, humility, and devotion, has few superiors.

Yours truly, R. C. W.

—

Oct. 30th, 1849.

Rev. and Dear Sir,—I was very sorry I had not time to call upon you when last in the city, as I wished to have further conversation with you on the subject which mutually and deeply interests us, —the character and writings of the pious Channing. But being deprived of another personal interview, I wish to say that I am still reading, or rather studying, his works with the most delightful interest.

I had ever entertained the highest opinion of Dr. Channing for his literary character, but not till the last winter did I begin to mistrust that his writings were characterised by high spirituality and an ardent devotion. The remark of a friend led me to suspect that I might find in these writings the kind of fuel which would enkindle the devotion of my soul.

A few extracts from his writings confirmed me in the opinion that devotion to God and love to man were the prime characteristics of the author. Accordingly, I obtained all his works, and the Memoir with the intention of reading them, and bringing the result of my speculations into the form of a lecture. But I soon began to feel that Channing should not be disposed of in any summary way.—A week, a month, nor a year would suffice to fathom the depths to which he descended into the human soul, or to measure the heights to which he ascended into the regions of celestial light and love. I made up my mind to study the man who had studied nature and God so much; and as I did so, I found my own soul enlightened and refreshed with the light which he had drawn from the Infinite Source, or rather he places his reader in a position where he may have the light as it radiates from the face of the Infinite One. Channing never says look at me, but his language ever is,—"Look to Him who is the source of all knowledge and goodness." "Truth is nothing to us, until we see its truthfulness, and feel its force for ourselves."—His works are characterised by a high veneration and love for man, and why should *not* one of *his* sentiments love man? He has the noblest reason imaginable for so doing, for he believes man possesses a nature that is worthy of being loved.

God loves that nature, not for some unknown and mysterious reason, but because it is his own image and offspring. We in like manner are to love man for his excellent nature, for we cannot believe that our Creator would command us, or that it would be possible for us to love what is *totally corrupt*.

A circumstance which goes far to confirm this great principle which Channing advocates, is the fact that every system of Moral and Mental Philosophy which has obtained any celebrity whatever, takes the same ground Channing takes, respecting the higher nature of man, whatever may be the Theology of the author.

This is taught also by the Hebrew and Greek Scriptures, not only when we glance at their surface, and take a common sense view of them, but when we subject their words and phrases to the severest rules of criticism.

I see my paper is becoming full, and I must close without adverting to a number of topics which I had upon my mind when I began to write—one of which is the Trinity. I have read all that the books contain on this subject, and while on the one hand, I might not accord with some of his views, I have been unable to find any of those harsh expressions, or depreciating remarks in regard to the character of our glorious Saviour, which I have often heard ascribed to him. He believed Christ to be just such a being as was necessary, and that he did all that was necessary to accomplish the salvation of man, and in *this* view it seems to me that all christians must heartily accord.

I cannot close this hasty epistle without expressing to you my regret that certain narrow-minded and ungenerous aspersions against Channing and other pious Unitarians, do so frequently find their way into almost all our Trinitarian papers. I alude to such slurs as the following: "A man is about to die. He first calls Dr. Channing or Mr. Ware, but neither of these *amiable* men, can give any consolation to the dying man. At length he calls in an "*Evangelical*" clergyman, and receives the instruction which enables him to die happily." Now I can never read an article of this kind without lifting my heart and voice in prayer that the day may soon come when men professing Christianity may no longer resort to such low-minded and false expedients in order to throw suspicion upon some of the most holy who ever lived, and to strive to build up their own party by catering to the prejudices of those who never think for themselves. My conscience obliges me to express my unqualified disapprobation of the course to which I have alluded, though myself a professed Trinitarian.

Dear Brother, I have written the above in great haste, but you are at liberty to make what use of it you may think proper.

With sincere Christian regard,
I am yours, &c.

Brookfield, Oct. 31, 1849.

Dear Sir,—Through the mercy of God, it has been my privilege, during the past year, to serve in the ministry of the Gospel. This first work of mine, as a christian teacher and pastor, was in weakness and in fear. The people of my charge were few, and in a city, (Savannah, Ga.,) where little forbearance is exercised towards the Unitarian view of Christianity. This little band were suffering from accumulated embarrassments, which were aggravated by peculiar circumstances. So severe were these, that they were prepared to close their efforts for Unitarianism in their communi y.

One year ago, they were without a minister, had sold their church building, and were scattered, with expectation of a galling captivity before they could again be gathered together. But at a call, the greater portion of them readily responded to an offer to become one fold with a shepherd in sympathy with them. They have cheerfully and generously supported him.

When, however, the subject of a permanent ministry was forced upon our consideration, in view of what was then, and what the future seemed to promise us, it was my duty to resign my relations with them. This resignation was accordingly made. But subsequent arrangements have made it my pleasure, choice, and duty, to remain with this society for an indefinite time.

One of its members has freely offered to build a church edifice, at his own expense; granting its use to the society, without any charge upon them. A more extended account of our present condition, could hardly profit any, or add to the reward of our generous benefactor.

Yours in the fellowship of the Gospel,
J. Allen Penniman.

To David Reed.

Will the Editors of the Register permit a reader who differs from them on some important points, and regrets the course which their convictions oblige them to take in regard to the organization and action of our body, to thank them sincerely for two things,—the omission of long obituary notices of individuals, whether adults or children, whose virtues may have endeared them to personal friends, but whose lives presented nothing particularly instructive to the public, and the exclusion of that amount of secular intelligence and general advertisements, by which most of the religious journals of our day are rendered painfully unsuitable for Sunday reading.

Nov, 10.

We are glad our correspondent finds any thing in our course to approve, and grateful that he is disposed to give his approval a public expression. The qualfying phrases would perhaps occasion us more pain than they do, if our minds were not thrown into a kind of amazement as to their import. Our friend discovers something respecting our "convictions" that we were not apprized of ourselves. It surprizes us to find that we have developed any policy whatever, "in regard to the action and organization of our body." To be quite frank, that is one of the subjects on which we have not even held editorial consultation. It might possibly be found that we should differ as much from each other, as "a Reader" supposes himself to differ from all of us. The columns of the Register are open to a candid presentation and comparison of all honest opinions.

New Ipswich Academy. The catalogue of this useful Institution has just come to hand. New Ipswich, a small, rugged, healthy country town, is remarkable for the number of educated men who have come from it. At the New Hamshire Festival, no less than four of the Vice Presidents were born in New Ipswich, viz: Nathan Appleton, Jonas Chickering, Timothy Farrar, and Samuel Batchelder. Among its sons is Samuel Appleton, who left his native town with an axe on his shoulder, and began life by clearing up land first in Dublin, N. H., afterwards in the State of Maine, and who has since been even more distinguished for his munificent liberality than for his great wealth. Jonas Chickering is remembered as a boy playing on a fife and making chests. There was then but one piano in New Ipswich, and he esteemed it a great privilege to be allowed to examine it. He is now, we suppose, the most celebrated piano forte maker in the world. Mr. Appleton, the organ builder, is, we believe, a native of the same town. Thomas Sherwin, the accomplished master of our English High School, and Dr. Gould, inferior, we suppose, to no living man in one department of Natural History, were once New Ipswich boys.—How far the academy may have had an influence in producing these results we cannot say, but have no doubt that it has done much for the intellectual advancement of the place.

At a meeting of the Philermenian Society, of Brown University, held on Friday, Nov. 26th, the following Preamble and Resolutions were unanimously adopted

Whereas, God in his all-wise providence, has taken from us our late brother, James Edward Leach.

Resolved, That in humble submission to the will of our Heavenly Father, we mourn in unfeigned sorrow the death of one, whom we prized as our sincere and constant friend, admired as the brilliant and generous scholar, and loved as the consistent and faithful Christian.

Resolved, That his early death has deprived this Society of one of its most active members, and the community of a christian scholar.

Resolved, That we tender to the family of the deceased, our heartfelt sympathies in this their mournful bereavement.

Resolved, That these Resolutions be published in the Providence Journal and Christian Register, and that a copy of them be sent to the family of the departed. E. L. Pierce, Pres.

Richard Metcalf, Secretary.

Slavery.—The following resolution was adopted at a large meeting in Gallatin, Mississipi, and might have been introduced into our article on slavery, in another column.

"Resolved, That inasmuch as circumstances have rendered it *impolitic for slaves to be taught to read* in this State, *and without some degree of learning, the doctrines of the Bible cannot be profitably taught, it is highly improper for slaves to congregate for the purpose of meetings*, except when a *regular authorized minister* or ministers attend and superintend and perform the services."

Providence, R. I.—Rev. Mr. Hedge, of Bangor, has given his answer to the society in Providence, R. I., and has consented to go there after a few months.

Vermont Asylum for the Insane. By the report of this excellent Institution we learn that during the year ending Aug. 1st, 1849, there were admitted 139 patients, while 130 were discharged.—The number remaining was 318. Of the 130 discharged, there have 74 recovered, 22 improved, 12 not improved, 22 died. The terms for all out of the state, are two dollars per week, or one hundred dollars per year.

Nepolitan Fisherboy, by Ball Hughes. It gives us pleasure to learn that this exquisite work of art, is to be exhibited in this city, at Amory Hall, the exhibition commences next Saturday.

Europe. By the accounts from Europe it would seem that there is no danger of a European war. The French Assembly sustain their government in its policy towards Italy. The only plausible excuse for sending French troops to Rome is that it was to prevent the intervention of Austria.

Sandwich Islands.—We have no acquaintance with the law of nations, but the violent conduct of the French, in taking possession of the fort of Honolulu, and obliging the Hawaiian government to submit to their terms, seems to us a high-handed act of aggression on the part of a powerful, against a feeble nation. The principal object of the French seems to have been to force the natives to admit brandy and other spirits at reduced rates of duty. The natives proposed to refer the dispute to the French government at Paris, or the British Consul, both of which propositions were rejected.

California. We have news from California to the 1st of October. The miners seem to have met upon the whole a fair degree of success. The most important news is that the Convention to form a Constitution have, in the Committee of the whole, adopted unanimously and without debate, in their bill of rights a clause utterly prohibiting slavery.—By a private letter we learn the following fact, illustrative of the mining life. A miner called on our friend and offered to let him have for his own use $2300 in gold dust, saying that he considered this the safest disposition he could make of it.—This was in the morning, and our friend told him he would give him an answer in the evening, but the man did not return. Two days afterwards his body was found in the river. He had been murdered and robbed of his gold; and every one there was too busy to seek out the murderer.

Munificent Bequest. We understand that Purser Wilson, who recently died in this city, has left his property, after the decease of his sisters, to the town of Belfast, for the purposes of general education. It is proposed to establish courses of Lectures, somewhat like those of the Lowell Institute. It is said that the money received by the town will be about $30,000. It is a wise and noble use of money, when it is thus made for generations to come, a perennial source of intellectual and moral improvement.—One such bequest is a matter of more moment to society, than the arrival of ship-loads of gold from California, unless the increase of wealth shall be attended by a corresponding increase of the disposition to use what is gained, wisely and liberally.

☞ Plymouth County Bible Society. The Annual Meeting of this Society, will be held in the Meeting-house of the Congregational Society in Abington, (Rev. Mr. Ward's), on Tuesday, 20th inst. The choice of Officers will take at 10 o'clock, A. M.; after which, a Discourse will be delivered by Rev. C. S. Parker, of Plymouth. The afternoon session will be devoted to a general discussion of the subject. Clergymen, and others interested in this cause, are invited to be present.
A. R. POPE, Secretary.

N. B. The Trustees are requested to meet at the same place, at 9½, A. M. nov17

☞ Sunday School Society. The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars contributed by the Teachers and Friends of the Sunday School in Watertown, over which Rev. H. Davis is Pastor, to constitute Mr. Andrew Cole,—for his long and valuable services in connexion with their School,—a Life Member of the Society. nov17

☞ A Card. The Members of the Female Benevolent Society belonging to the Unitarian Parish in West Dedham, having generously appropriated one hundred dollars, (the proceeds in part of their late Fair) to preparing a lot in the West Dedham Cemetery, for their Pastor, he gratefully acknowledges this token of their liberality and kind regard.
West Dedham, Nov. 12th, 1849. nov17

☞ A Public Meeting will be held at the Tremont Temple, Thursday November 22d, at 7 o'clock P. M., to welcome the American Delegates returned from the late Peace Congress at Paris; and receive their reports of that Congress. The Hon. Josiah Quincy, Jr., has been requested to preside; and the meeting will be addressed by the Delegates and other eminent friends of Peace.
The public generally are invited to attend. nov17

☞ The Worcester Association, will hold their next meeting on Tuesday, Nov. 20, at 5 P. M., at the house of Rev. Dr. Allen, Northborough. nov17
T. PRENTISS ALLEN, Scribe.

☞ Teachers' Social Union. There will be a meeting of the Union on Monday evening next, at the Bulfinch street Vestry, at 7 o'clock.
Question: What seems most needed to increase the usefulness and efficiency of our Sunday Schools?
nov17 T. GAFFIELD, Secretary.

☞ Pitts Street Chapel. On next Sunday evening, at 7 o'clock, Rev. F. T. Gray, will preach an Address giving the history of the Ministry at Large in connexion with that Chapel. All interested are invited to attend. nov17

MARRIAGES.

In this city, Mr Benjamin F. Clifford to Mrs Elizabeth T. Garland.

In North Chelsea, 11th inst, by Rev Norwood Damon, Mr Daniel A. Neal of Boston to Miss Susan L. Copeland, daughter of Jonathan Copeland, Esq., of N. C.

In Templeton, 11th inst, by Rev Edwin G. Adams, Mr N. Kendall Lord to Miss Mary P. Davis.

In Plymouth, by Rev Dr Kendall, Rev George W. Briggs to Miss Lucia J. Russell, daughter of Nathaniel Russell, Esq.

In Providence, by Rev E. S. Stone, Mr William E. Titus to Miss Amelia Hall; Mr Martin H. Black to Miss Sarah A. Hubbard. By the same, on Tuesday last, Mr John L. Stodder to Miss Susan L. Ware, both of Boston.

At San Francisco, Sept. 30, at the house of the bridegroom, by Rev Dr Mines, of the Church of the Holy Trinity, Edward Weller, Esq., merchant, to Miss Mina Suer, all of S. F.

DEATHS.

In this city, Nov. 6, Mr John Wiley, of the firm of Coolidge & Wiley, Printers, and Publishers of the Massachusetts Quarterly Review and the Boston Almanac, aged 36. Mr. W. was an ornament to his profession. Just entering upon a successful course of business, remarkable for the uprightness and spotlessness of his character; married but three weeks; death came, and has disappointed many and inflicted a deep wound upon the hearts of a large circle of kindred and friends. But they are not as those without hope. They have innumerable sources of consolation by which they will be comforted and sustained.

In Woburn, 4th inst, Mrs Margaret Mann of Boston, 64.

In Harvard, 6th inst, Nancy Newman, 69.

In London, 3d inst, of cholera, L. D. Jaquier, Esq., 63, father of Mrs Charles F. Dennet of this city,

In Nashville, N. H., 3d inst, Maria Louisa, youngest daughter of Cyrus P. Gould of Boston, 5 yrs.

At Fort Mills, York County, S. C. 2d inst, Mr Jonathan Chilson, 38, formerly of Bellingham, Mass.

In Chilmark, 2d inst, Mrs Margaret Tilton, wife of Mr William Tilton, 83. They were married 63 years ago, and have lived together that time.

We are grieved to record in our paper to-day, the death of Mrs. Sarah B., wife of the Rev. John H. Heywood of Louisville, and of Mary Davis, daughter of Rev. H. W. Bellows of New York, in the third year of her age. Intelligence has also reached us, that Mr. George Frederic Ware, son of Rev. Henry Ware, D.D., Senior, and a graduate of Harvard College in 1838, died at San Francisco, the 28th of November. Mr. Ware was a young man of talents though of a peculiar turn of mind. He was the author of a volume poems.

The following notice of Mrs. Heywood is from the Louisville Examiner.

Died, on the 26th ult, Mrs. Sarah B., wife of the Rev. John H. Heywood, aged 25 years.

Her funeral was attended by a large concourse of friends and acquaintances from the Unitarian church, corner of Fifth and Walnut streets.

In making this announcement we cannot refrain from expressing the sympathy we feel for those to whom the departed was bound by the strongest of all the ties of life. During a protracted season of suffering the deceased manifested those noble qualities of patience, fortitude, and resignation which characterise and adorn the Christian woman. She had much to live for, and yet her heart was not fixed on this life and its pleasures, but rather on that better life on which we trust she has now joyfully entered. The smile of her Heavenly Father shone through the shadows of the grave was reflected on her features, giving sweet assurance to her friends of her acceptance in that land where sickness and sorrow are not known. Her form has vanished from our midst, yet on her image, shrined in many hearts, the eye of love will often look as the years go by, and the many virtues which jewelled her character shall be among the choicest treasures of memory with those to whom she was best known.

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TOWNSEND FEMALE SEMINARY.

The Winter Term will commence Wednesday, Dec. 12, and close the fourth Wednesday in March. Board, including washing, lights and fuel, $1 75 per week. For particulars, see Catalogue, direct to West Townsend P. O.; direct Railroad communication.
West Townsend, Mass., Nov. 1849. 1sd12 nov17 SILAS BRUCE, Sec'ry.

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POETRY.

[From the Anti-Slavery Standard.]

TO——

BY JAMES RUSSELL LOWELL.

We, too, have autumns when our leaves
Drop loosely through the dampened air,
When all our good seems bound in sheaves,
And we stand reaped and bare.

Our seasons have no fixed returns,
Without our will they come and go,
At noon our sudden summer burns,
Ere sunset all is snow.

But each day brings less summer cheer,
Crimps more our ineffectual spring,
And something earlier every year
Our singing birds take wing.

As less the olden glow abides,
And less the chillier heart aspires,
With drift-wood beached in past spring-tides
We light our sullen fires.

By the pinched rushlight's starving beam
We cower and strain our wasted sight
To stitch youth's shroud up, seam by seam,
In the long arctic night.

It was not so, we once were young,
When spring, to womanly summer turning,
Her dewdrops on each grass-blade strung
In the red sunrise burning.

We trusted then, aspired, believed
That Earth could be re-made to-morrow,—
Ah, why be ever undeceived ?
Why give up faith for sorrow ?

O, thou whose days are yet all spring,
Trust, blighted once, is past retrieving,
Experience, is a dumb, dead thing,
The victory's in believing.

MISCELLANEOUS.

SURFACE OF THE EARTH.

What lies *within* our globe is still a matter of conjecture. The radius of the earth is 4000 miles, and by one means or another, mining, and the examination of the upheaved strata, and of what volcanos have thrown out, we are supposed to have penetrated, with speculative vision, to about the depth of ten miles."

"The increase of temperature," writes Mrs. Somerville, "with the depth below the surface of the earth, and the tremendous desolation hurled over wide regions by numerous fire-breathing mountains, show that man is removed but a few miles from immense lakes or seas of liquid fire. The very shell on which he stands is unstable under his feet, not only from those temporary convulsions that seem to shake the globe to its centre, but from a slow, almost imperceptible, elevation in some places, and an equally gentle subsidence in others, as if the internal molten matter were subject to secular tides, now heaving and now ebbing; or that the subjacent rocks were in one place expanded and in another contracted by changes in temperature."

Perhaps these "immense lakes or seas of liquid fire" are a little too hastily set down here in our geography. But of these obscure regions beneath the earth, the student must understand he can share only in the best conjectures of scientific men. Geology is compelled, at present, in many cases, to content herself with intelligent conjecture.

To return again to the surface of the earth, the first grand spectacle that strikes us in the mountains. Before it was understood how the mountain was the parent of the river, the noble elevation was apt to be regarded in the light of a ruin as evidence of some disastrous catastrophe; and Burnett, in his *Theory of the Earth*, conceived the ideal or normal state of our planet to be that of a smooth ball, smooth as an egg. The notion not only betrays the low state of scientific knowledge in his age, but a miserable taste in world-architecture, which, we may remark in excuse for poor Burnett, was, almost as much as his scientific ignorance, to be shared with the age in which he lived. For it is surprising, with the exception of a few poets, how destitute men were, in this time, of all sympathy with, and admiration of, the grander and more sublime objects of nature. "We have changed all that!" The mountain range, pouring down its streams into the valleys on both sides, is not only recognised as necessary to the fertility of the plain; but, strange to say, we become more and more awake to its surprising beauty and magnificence. The description of the mountain ranges of the several continents of the world, forms one of the principal attractions of the study of physical geography, and one of the great charms of Mrs. Somerville's book.

The mountains of Asia take precedence of all others in altitude and length of range.

"The mean height of the Himalaya is stupendous. Captain Gerard and his brother estimated that it could not be less than from 16,000 to 20,000 feet; but, from the average elevation of the passes over these mountains, Baron Humboldt thinks that it must be under 15,700 feet. Colonel Sabine estimates it to be only 11,510 feet, though the peaks exceeding that elevation are not to be numbered, especially at the sources of the Sutlej. Indeed, from that river to the Kalee, the chain exhibits an endless succession of the loftiest mountains on earth; forty of them surpass the height of Chimborazo, one of the highest of the Andes, and several reach the height of 25,000 feet at least. . . The valleys are crevices so deep and narrow, and the mountains that hang over them in menacing cliffs are so lofty, that these abysses are shrouded in perpetual gloom, except where the rays of a vertical sun penetrate their depths. From the steepness of the descent the rivers shoot down with the swiftness of an arrow, filling the caverns with foam and the air with mist.

"Most of the passes over the Himalaya are but little lower than the top of Mont Blanc; many are higher, especially near the Sutlej, where they are from 18,000 to 19,000 feet high; and that north-east of Khoonawur is 20,000 feet above the level of the sea, the highest that has been attempted. All are terrific, and the fatigue and suffering from the rarity of the air in the last 500 feet is not to be described. Animals are as much distressed as human beings, and many of them die; thousands of birds perish from the violence of the winds; the drifting snow is often fatal to travellers, and violent thunder-storms add to the horror of the journey. The Niti Pass, by which Mr. Moorcroft ascended to the sacred lake of Manasa, in Tibet, is tremendous; he and his guide had not only to walk bare-footed, from the risk of slipping, but they were obliged to creep along the most frightful chasms, holding by twigs and tufts of grass, and sometimes they crossed deep and awful crevices on a branch of a tree, or on loose stones thrown across. Yet these are the thoroughfares for commerce in the Himalaya, never repaired, nor susceptible of improvement, from frequent landslips and torrents.

"The loftiest peaks, being bare of snow, give great variety of color and beauty to the scenery, which in these passes is at all times magnificent. During the day, the stupendous size of the mountains, their interminable extent, the variety and sharpness of their forms, and, above all, the tender clearness of their distant outline melting into the pale blue sky, contrasted with the deep azure above, is described as a scene of wild and wonderful beauty. At midnight, when myriads of stars sparkle in the black sky, and the pure blue of the mountains looks deeper still below the pale white gleam of the earth and snowlight, the effect is of unparalleled sublimity; and no language can describe the splendor of the sunbeams at daybreak streaming between the high peaks, and throwing their gigantic shadows on the mountains below. There, far above the habitation of man, no living thing exists, no sound is heard; the very echo of the traveller's footsteps startles him in those august dwellings of everlasting snow."

The table-lands of Asia are on a scale corresponding with its mountains. But the same elevation, it is remarked, is not accompanied with the same sterility in these parts of the world as in the temperate zone. Corn has been found growing at heights exceeding the summit of Mont Blanc. "According to Mr. Moorcroft, the sacred lake of Manasa, in Great Tibet, and the surrounding country, is 17,000 feet above the sea, which is 1240 feet higher than Mont Blanc. In this elevated region wheat and barley grow, and many of the fruits of Southern Europe ripen.—The city of H'Lassa, in eastern Tibet, the residence of the Grand Lama, is surrounded by vineyards, and is called by the Chinese "the Realm of Pleasure!" Nevertheless, the general aspect of the table-lands is that of a terrific sterility. Here is a striking description of them. We should have been tempted to say, that in this singularly dark appearance of the sky at mid-day, there was something of exaggeration, if our own limited experience had not taught us to be very cautious in attributing exaggeration where the scenic effects of nature are concerned.

"In summer the sun is powerful at mid-day; the air is of the purest transparency, and the azure of the sky so deep that it seems black as in the darkest night. The rising moon does not enlighten the atmosphere; no warning radiance announces her approach, till her limb touches the horizon, and the stars shine with the distinctness and brilliancy of suns. In southern Tibet the verdure is confined to favored spots; the bleak mountains and high plains are sternly gloomy—a scene of barrenness not to be conceived. Solitude reigns in these dreary wastes, where there is not a tree, nor even a shrub to be seen of more than a few inches high. The scanty, short-lived verdure vanishes in October; the country then looks as if fire had passed over it; and cutting dry winds blow with irresistible fury, howling in the bare mountains, whirling the snow through the air, and freezing to death the unfortunate traveller benighted in their defiles."

Two agencies of the most opposite character have apparently been, at all times, acting on the crust of the earth to change its form, or add to the surface of dry land—the volcano and the insect, —the one the most sudden and violent imaginable, producing in a short time the most astonishing effects; the other gradual, silent, and imperceptible, yet leaving the most stupendous monuments of its activity. The volcano has thrown up a mountain in a single night; there is an instance too, on record, where a mountain has quite as suddenly disappeared, destroying itself in its own violent combustion, and breaking up with repeated and terrific explosions. On the other hand, besides what has been long known of the works of the coral insect, the microscope has revealed to us that huge cliffs have been constructed of the minute fossil shells of animalculæ. These creatures, abstracting from the water, or the air, or both, the minute particles of vegetable or other matter they hold in solution, first frame of them their own siliceous shells, and then deposit these shells by myriads, so as ultimately to construct enormous solid mounds out of imperceptible and fluent particles.

Astonishing, indeed, is the new world of animals invisible to the naked eye, which science has lately detected.

"Professor Ehrenberg," says Mrs. Somerville, "has discovered a new world of creatures by the infusoria, so minute that they are invisible to the naked eye. He found them in fog, rain, and snow, in the ocean and stagnant water, in animal and vegetable juices, in volcanic ashes and pumice, in opal, in the dusty air that sometimes falls on the ocean; and he detected eighteen species twenty feet below the surface of the ground in peat earth, which was full of microscopic live animals; they exist in ice, and are not killed by boiling water. This lowest order of animal life is much more abundant than any other, and new species are found every day.—Magnified, some of them seem to consist of a transparent vesicle, and some have a tail; they move with great alacrity, and show intelligence by avoiding obstacles in their course; others have siliceous shells. Language, and even imagination, fails in the attempt to describe the inconceivable myriads of these invisible inhabitants of the ocean, the air, and the earth." [Blackstone.

AN INTERESTING STORY.

"Cast thy bread upon the waters, and after many days it will return to thee;" this is a Scripture truth, which, like all truth, has been verified a thousand times. The following story may serve to illustrate the verity of this text. Allow me to premise that my story is a true one in all particulars:—

Some thirty years since, a lad of one of our Eastern States, about ten years of age, was sent by his employer to carry a basket heavily laden with wares, to a purchaser. While staggering under its weight up a somewhat steep hill a gentleman of about thirty years, proffered his assistance, and beguiled the tediousness of the way by pleasant anecdote, good advice, and kind words. They parted—fifteen years passed away —the senior of these two, now nearly fifty years of age, sat in his study with melancholy countenance and heavy heart. His door opened, and his young and fascinating daughter, just blooming into womanhood, entered to announce that a gentleman desired to see her father "Shew him in, my darling daughter," "and do you, my child, leave us to ourselves." She obeyed. The old gentleman entered. "Well sir," was his salutation, "have you considered my proposition?" "I have, and have determined, happen what may, I will not force or sway, by any act of mine, the will of my child. She shall be left to her own free choice." "Then, sir, to-morrow by three o'clock, your property must go into the hands of the sheriff, unless you find some friend to pay the twenty thousand dollars." This he said with a sneer, and coldly bowing, left the house. The poor father's heart was racked. I am a beggar—my daughter is homeless—I have no friend to offer assistance in this hour of my severest trial.

In the midst of these bitter reflections, again his daughter entered, introducing a gentleman of some twenty-eight years of age—a stranger. "Am I in the presence of Mr. G.?" was his opening remark; which being affirmatively answered, he continued by saying that he was a successful merchant of New York, had heard of the misfortunes of Mr. G., and had come on purpose to ask the amount of his liabilities, that he might loan the necessary funds to relieve his wants. Nor was he shocked at the mention of the large amount of twenty thousand dollars. He handed him his check, which was duly honored—the father was once more a happy man—his daughter was not houseless—he had found some friend to pay, despite the sneer of this hard-hearted creditor, "But, pray, sir," said the agitated father, "to what am I indebted for this unusual, this munificent kindness, from an entire stranger!" "Perhaps you have forgotten," was the reply, "that some eighteen years since you aided a friendless boy of ten years of age to carry his loaded basket up a hill—that you gave good advice and kindly words? I am that boy. I followed your advice—I have lived honestly—I have gained wealth—and now, after many years, I have come to return to you, kind sir, the bread which you then cast so freely upon the waters."

It is said, gentle reader, that our young friend caught a glimpse of a beautiful girl of nineteen as he passed through the entry; and that he called again, and won at last the heart of the old man's daughter. I say this is said—and I know it is truly said. [Selected.

THE FOREST FUNERAL.

She was a fair child, with tresses of long, black hair laying over her pillow Her eye was dark and piercing, and, as it met mine, she started slightly, but looking up, smiled. I spoke to her father, and turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweet strain of the Æolian. A half hour passed in silence; then she spoke in that same deep, rich, melodious voice.

"Father, I am cold—lie down beside me," and the old man lay down by his dying child, and she twined her thin arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the man, "doth the flood seem deep to thee?"

"Nay, father, my soul is strong."

"Seest thou the thither shore?"

"I see it, father. The banks are green."

"Hearest thou the voice of its inhabitants?"

"I hear them, father—the voice of angels calling from afar in the still and solemn night time—and they call me. Her voice, too, father. O! I heard it then."

"Doth she speak to thee, child?"

"O, yes; she speaks in tones most sweet."

"Doth she smile?"

"An angel smile! But I am cold—cold—cold! Father, there is a mist in the room. You'll be lonely—lonely—lonely!"

"Is this death, father?"

"It is death, Mary."

"Thank God!" replied the child. Her eyes closed. She slept in the arms of Jesus.

Sabbath evening came, and a slow, sad procession wound through the forest to the little school house. There, with simple rites, the clergyman performed his duty and went to the grave. The procession was short. There were hardy men and rough, in shooting jackets, and some with rifles on their shoulders. But their warm hearts gave beauty to their faces, as they stood in reverend silence by the grave. The river murmured, and the birds sang, and so we buried her.

I saw the sun go down from the same spot—and the stars were bright before I left—for I always had an idea that the grave-yard was the nearest place to heaven on earth—and with old Thomas Brown, I love to see a church in a grave-yard, for even as we pass through the place of graves to the temple of God on earth, so we must pass through the grave to the temple of God on high.

[From the London Times.]

THE CHOLERA'S LESSONS.

We know that there are men who refuse to acknowledge the hand of God in any great dispensation of His providence—to whom all the vicissitudes of the material world are but the casual results of fortuitous combinations, or the inevitable operations of undetected laws. Fortunately, the majority of mankind have not concurred in ousting the Diety from all concern in the world which he has made. Most men still feel sensible that there is one Omniscient and All-Powerful, who directs and determines the issues of life and death to men and nations. It is useless to talk of secondary causes. Secondary causes are but the instruments which the Deity chooses to employ. Sickness, famine, and death, are warnings by which He reminds mankind of their weakness, their helplessness, and their mortality. Every man feels this in his own family, person and circumstances. The sickness that hurries a favorite child or an affectionate wife to an early grave is an humbling but effective example of Divine power and human weakness. The palsey that prostrates the strong man in the full flush of health and vigor—the distress and poverty which stun the rich man in the height of his prosperity; these are but secondary, often tertiary causes; they may often be traced step by step through devious but connected consequences; but each man, in his own heart, feels them to be the indications of a supreme power. And when these befall individuals, the prayer is put up in an earnest confidence that He who has inflicted the wound—though He may not heal it—will yet temper the infliction with a blessing.

Doubtless the cholera, like other phenomenon, either of the corporeal or the mundane system, follows certain definite and ascertainable laws. So does typhus fever, so do hurricanes, so do water-spouts, so do thunder-storms, so do earthquakes. But the laws of which we speak are but a convenient phrase to express the will of the great Lawgiver. He who made can abate, modify, suspend, or warn them. He who can bid a plague rise in the East, may direct its sinuous course so as to baffle the observations of the most sagacious, and the deductions of the most intelligent. After all, when we have ascertained the law, we are nearly as helpless as we were before. We may foresee a certain number of cases and mitigate a certain number; but the highest degree of knowledge which we attain is, that we know but little about them; and our utmost skill is baffled by contingencies which defy its explanation. One fact ever appears prominent above the rest—that we are in the hands of a higher power.

And this is a merciful dispensation. Without such, men would stagnate into a moral apathy, and, forgetting the existence of a God, would forget the duties which He has enjoined. It is by these visitations that men are reminded that they are accountable. There never yet was a great national affliction without some previous neglect of public or private duties. The very plague which has visited us was made more violent by the omission of kindly acts and the neglect of beneficent laws. The loss of life and the loss of money which we are suffering are penalties by which Almighty Wisdom punishes the delinquencies of Governments and States. Had we observed the duties of charity and justice more than we have, we should have suffered less than we have. Had we been more devout, we should have been more just and more charitable.

Those who have suffered and those who have escaped the pestilence of this year will need no exhortations to acts of individual devotion and thanksgiving. But the suffering assumed the form of a national suffering; the deliverance has been a national deliverance; the thanksgiving should be national also. The form and mode of it we do not undertake to prescribe. But we are confident that the people of this land will feel it their duty to utter a solemn and public expression of their thanks to Him who has heard their prayer in due season; and that, moreover, they will not forget that the mere expression of thanks, solemnized by whatever ceremonial it may be, will, in a season like this, be but a poor and unworthy homage at the throne of Infinite Justice. There is a sacrifice which should be performed. The graves of our cities have been crowded with the victims of greedy speculation, careless legislation, and frigid selfishness. They who have prished have for the most part perished in fetid alleys, noisome and pestiferous houses, vile and infectious cellars, the structures or properties which were owned by selfish covetousness and erected by selfish indifference.—Let us take warning from our past stupidity or neglect, and not mock a religious solemnity by persisting in cruelty and apathy. While we allow the houses of the poor to be without air, light, or water; while we taint the breath of the living with the exhalations of the dead; and while we squabble in the midst of a destroying pest about the right of vestries and commissions, our fast will be but an impious hypocrisy, and our prayers a hideous mummery.

"Is it such a fast that I have chosen? A day for a man to afflict his soul? To bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have? To loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

A SLAVE CLASS IN GREAT BRITAIN.

A persuasion is rapidly spreading that pauperism absolutely must be dealt with in some more conclusive way before long, and the general outlook is towards waste lands and colonies for that object. Concerning heartily in these two propositions, both the general and the particular, my own sad conviction is, that before either paupers can be "dealt with," or waste lands and colonies got to turn out other than infatuations and futilities for them, Government must do the most original thing proposed to it in those times—admit that paupers are really slaves, men fallen into disfranchisement, who cannot keep themselves "free," and whom it is a bitter mockery and miserable folly and cruelty to treat as what they are not, and accordingly must take the command of the said paupers applying for the means of existence; and enlist therein, and have industrial "colonels" and "regiments," first one, and then evermore; and lead, and order, and compel them, under law as just as Rhadamanthus, and as tern too; and on the whole must prosecute this business, as the vitalest of all, and develop it evermore, year after year, and age after age, and understand anywhere that its industrial horseguards, and not its red-coated fighting one, is to be the grand institution for the time coming! What mountains of impediment, what blank, weltering abominable oceans of unveracity of every kind, the complete achievement of this problem (in the gradual course of centuries) now suppose the annihilation of—all this, alas, is too clear to me.—But all this, as I compute, must actually be done; whether before we have 'red republic,' and universal social dissolution, or after it, that is now the practical question, and one of the most important the English nation ever had before it.—To see such a problem fairly, in any form begun, would be an unspeakable relief—like the first emergence of solid land again amid these universal deluges of revolution and delirium. [Letter by Carlyle to J. C. Symons.

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WOULD RESPECTFULLY ask public attention to an improvement he has lately introduced in making gold plates for the insertion of *artificial Teeth*, which is certified to by the editors of the following Journals, after having personally examined several different cases.

[From the Boston Medical and Surgical Journal.]

"GOLD PLATE WORK IN DENTISTRY. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the swaying, sliding movement, which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erecting the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7 lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by its beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"GOLD PLATES IN DENTISTRY. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could not by a strong pull with one hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in this surprising a defect of nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings; and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates, are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"GREAT IMPROVEMENT IN DENTISTRY. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight, according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. eoptf oct6

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. os1y

CHAPMAN HALL SCHOOL,

IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next. The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

New Fashionable Upholstery

A FURNITURE STORE

EDWARD HIXON,

170 Washington Street, Boston,

WOULD inform his friends and the public that addition to his Store No. 71 Cornhill, he has taken the spacious building 170 Washington Street, opposite Bromfield Street, where will be found at a times the

CHOICEST COLLECTION OF UPHOLSTERY GOODS AND CABINET FURNITURE,

Manufactured from the best of stock. Particular attention paid to the seasoning of wood and putting together all kinds of PARLOR, LIBRARY AND CHAMBER FURNITURE, in fashionable style, and in such faithful manner as to stand furnace heat.

E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.

☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.

dec2 1yis ABRAHAM KIMBALL.

Samuel Ingalls, M. D.

TREATMENT OF LUNG DISEASES,

and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place near the Tremont House. 1stf nov4

A CLERGYMAN, residing within ten miles of Boston, wishes to receive two boys, (of the age of ten or twelve,) into his family, to educate.

For particulars, inquire at this office. 1stf oct27

Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet-bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is by a force nearly sufficient to draw a tooth. We chanced, broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleased of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water is to be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers.

(Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been satisfied to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 3m NATH'L WATERMAN.

Ayer's Cherry Pectoral,

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,

Prof. Surgery Med. College, New York, says:—

"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

THE RT. REV. LORD BISHOP FIELD

writes in a letter to his friend, who was fast sinking under an affection of the Lungs—"Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of *Croup* by the CHERRY PECTORAL."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science

states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—

HARTFORD, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed to reach my case, until providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect,

E. A. STEWART.

ALBANY, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form: so that I have been obliged to sleep in my chair for a large part of the time, being unable to breathe on my bed. I had tried a great many remedies to no purpose, until my Physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it seemed to make me worse, but in no less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy. GEORGE S. PARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold by the Druggists generally throughout New England. 3mos s22

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collott's Dramatic French Reader, 12mo, $1—De Fiva's Elementary French Reader, 16 mo, 50 cts—De Fiva's Advanced French Reader, $1 —Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of